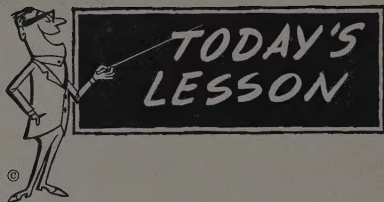


The LUTHERAN



AUGUSTANA CHURCH COMMISSIONS MISSIONARY
First Negro

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY



Secularism

I WAS TALKING to a Sunday school class about man's estrangement from God and the reconciliation effected between God and man through Christ's ministry, death and resurrection.

To make a more visual impact on my listeners and lacking a blackboard, I fished a matchbook out of my pocket, held it up and said: "Before the Fall, man was in communion with God. Their relationship was whole. But then"—and I dramatically tore off the flap from the matchbook—"man disobeyed God and became estranged from him. Something had happened in man's life he was powerless to change. Just as these two pieces of cardboard can never be one again, man had broken his relationship with God. God had to come down himself to mend the breach."

I held the two pieces of the matchbook high in both hands: "What indeed could we have done to mend it?"

Came a voice from the back of the room: "Try Scotch Tape."

—ROBERT E. HULDSCHINER



The LUTHERAN

News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by The Board of Publication of The United Lutheran Church in America at 2900 Queen Lane, Philadelphia 29, Pa. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, The LUTHERAN, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, \$3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran Church in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

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July 5, 1961

THIS WEEK . . .

● SINCE JULY 4 is "Independence Day" in the United States, we're asking questions in *The Lutheran* about how independent we can be.

● FOR INSTANCE, how different can you afford to be from other people and still be tolerated? Amish people in Pennsylvania want to cling to the 18th-century way of life: no automobiles, no high schools, no social security taxes.

Their problem is important to all of us if we resist conformity to the "world." Prof. George C. Reese of the Thiel College faculty studies the subject in "A Question of Conscience" (page 11).

● IT'S UNUSUAL for Lutherans in America to be communists—not with a capital "C" as in the Soviet Union but as Christians were in the first century when they turned in all their property to a common treasury.

Some Minnesota Christians are doing that today because they believe this will help them prepare for all-out missionary service. We don't recommend their way of life to everybody, but thought you might like to know about them. The article, "There are some unusual Christians" (page 15) is by Mr. Thorkelson of the staff of the Minneapolis *Star*, and pictures by a *Star* photographer.

● BEGINNING this week we have a new "Guide to Bible Study" regarding I Thessalonians. We hope many will find it an incentive to summer reading in some of Paul's shorter epistles. See page 25.

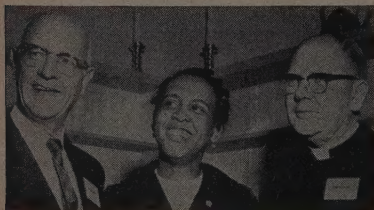
● COVER PICTURE. The Augustana Church commissioned Anne D. Hall last month to be its first overseas Negro missionary (see "Church in the News"). Shown in photo are Dr. Clarence T. Nelson, pastor of Augustana Church in Washington, Mrs. Hall, and the Rev. Rudolph Burke, executive secretary of Augustana's Board of Foreign Missions.

THE CHURCH IN THE NEWS

Augustana names Negro missionary

First Negro to be sent overseas as a missionary in the Augustana Lutheran Church's 100-year history will be commissioned July 9 and leave shortly afterward for a four-year term in Africa.

Mrs. Anne D. Hall, mother of two and for 16 years a teacher in Washington, D. C., public schools, will serve on the faculty of a school at Kiomboi, Tanganyika. She is a member of the Augustana Church in the U.S. capital, which she joined several years ago at the suggestion of Dr. Robert Van Deusen, United Lutheran pastor and Washington representative for the National Lutheran Council. Our cover picture (reproduced in part below) shows her with Dr. Clarence T. Nelson, Washington pastor, and Dr. Rudolph Burke, Augustana mission executive.



Mrs. Hall's interest in African mission work was stirred last summer when she

taught a vacation Bible school course on Africa which emphasized the dire need for trained teachers. "I feel that the Lord first called me to himself and then to a job," she said. She praised the "warm friendship and fellowship" of the Washington congregation, which has been carrying on a battle against racial discrimination. Final preparation for her overseas assignment came at the Koinonia Foundation in Baltimore, where she studied the Laubach literacy method.

Mission drive sought

Westerners "behind the plush curtain of the world's highest standard of living" are indifferent to the poverty and human misery in much of the world, Dr. Burke told the Augustana convention at Seattle last month. He called on the church to "bear our share of the suffering of the world."

Christian missions will face the task of "evangelizing a procession," the Augustana mission executive declared. "By 1980 the Chinese will replace us as the world's most numerous race. Marching four abreast past a given point at double time, there would never be an end to the march, for the Chinese population growth is more rapid than the procession could ever be."

Home missions face equally great problems, the Rev. A. G. Fjellman of Los Angeles told the convention. Thirty million Americans are changing their addresses each year, he reported, and urged that the church "cut across all cultural, linguistic, economic and ethnic lines with the Gospel for all men."

Further unity urged

Major action at the Augustana convention had been overwhelming approval of next year's merger with the United

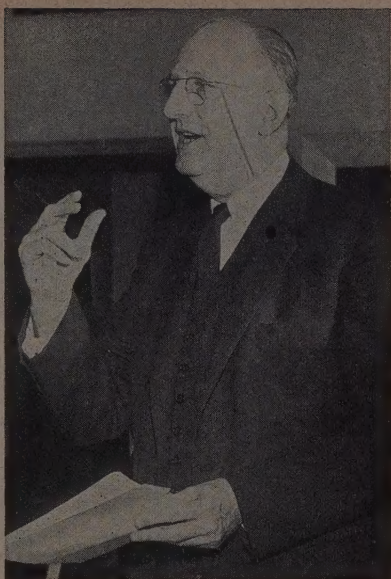
uomi and American Evangelical churches into the Lutheran Church in America. Even this merger is "only a partial victory," Dr. P. O. Bersell told the Seattle meeting. Complete union of all Lutherans in America is "still an unrealized dream," the Augustana president-meritus declared. He urged that greater efforts be made for union because "it is God's business."

Union without doctrinal agreement is doomed to failure, Dr. Bersell continued. He said the widely heralded proposal to merge the Presbyterian, Episcopal, Methodist and United Church of Christ could not succeed because "the churches to be involved are composed of too many heterogeneous elements of doctrine, traditions and practices." He called the approach wrong, asserting that unity must begin with "fraternal love" and that "of supreme importance is fidelity to the Gospel which has been entrusted to us."

Among other actions, the Augustana church called on its members to "main- in their American privilege of freedom of speech in the face of extremist efforts from both the right and left to cast suspicion on those who exercise this fundamental right." The resolution expressed confidence in the "policy and personnel" of the National Council of Churches and raised its "contribution to our national life."

Peace Corps plan blasted

Quickest way to establish the proposed Kennedy administration Peace Corps overseas would be to tie it in with church mission projects, government officials had noted. More than half of the \$40 million projects allotted to the corps would be carried out through religious agencies, they proposed. The Peace Corps wants "capitalize on the experience of the churches' welfare arms overseas," said



DR. EARL ERB

The Gospel comes first

R. Sargent Shriver, Corps director, but it will forbid any proselytizing in connection with projects it supports.

Church reaction was less than cordial. Dr. Earl S. Erb, executive secretary of the United Lutheran Board of Foreign Missions, told the board at its meeting in New York last month that the Peace Corps is "essentially contrary to everything for which the church stands." He said co-operation with the government agency would be "utterly wrong."

The church's primary mission is to proclaim the Gospel, Dr. Erb said. It cannot "assume responsibility for an institution to meet human needs unless the total impact through persons and services provides a definite Christian witness."

Presbyterians join attack

Acceptance of the Peace Corps policy would "betray our position," the United

Presbyterian Church's commission on ecumenical mission said in a statement addressed to government officials. America's churches "have been struggling to separate the Christian mission from the stigma of imperialism in the minds of people overseas," a spokesman explained. "Taking government aid would defeat this purpose." The commission urged that in any country where Peace Corps projects are developed it be made clear that the "operation of the Peace Corps and of missions are separate."

Also critical of any tie between the Peace Corps and Christian missions was the American Jewish Congress, but for different reasons. Christians might "confuse their governmental obligations with their missionary zeal" and thus defeat the "noble objectives which the Peace Corps is designed to serve," the AJC executive committee declared.

Youth in service projects

Three groups of Lutheran college-age young people from the U.S. are spending a month in voluntary service projects this summer. Ninety students are involved in work camps in Iceland and in the states of Washington and Hawaii. Youth departments of the Augustana, American and United Lutheran churches are co-operating in the program, described as "a forerunner of the Peace Corps technique."

Thirty students under the direction of the Rev. Ewald Bash, ALC youth director, are renovating the old Garda Church near Reykjavik, Iceland. Dr. Wilton Bergstrand, Augustana youth leader, heads 41 young people who are helping restore Holden Village near Lake Chelan in central Washington. The former mining community was given to the Lutheran churches last year by the Howe Sound Mining Company. It will

be developed as a camp and retreat center for Lutherans in the Pacific Northwest.

The third youth group, directed by the Rev. Kenneth Linton, ULC pastor at San Fernando, California, is aiding parishes in Hawaii.

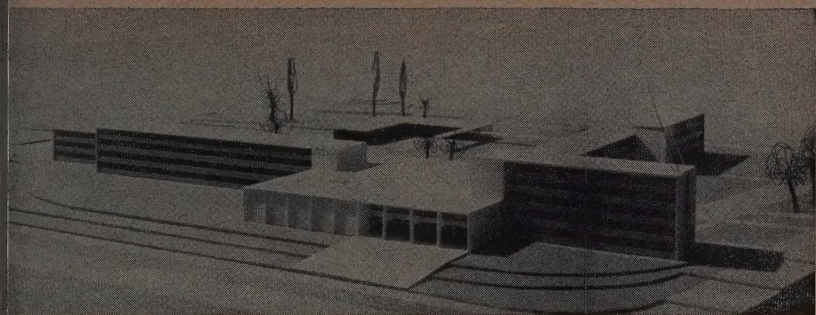
Free Church to try again

Proposals that the 87,000-member Lutheran Free Church unite with The American Lutheran Church had twice been turned down by voting members in the church's 341 congregations. Referendums in 1955 and 1957 had defeated merger aims of the Norwegian-background body and had compelled it to withdraw from the intended four-way merger.

Last month delegates to the LFC's annual conference voted 406-163 to try again. They authorized a ballot among the congregations between Sept. 15 and Nov. 15 of this year to determine if the attitude of members had changed. A two-thirds approving vote would empower the church to resume negotiations with the ALC.

Delegates favoring merger warned that the small body would become a "sect" if it remained alone and that "a large number" of congregations would join the ALC independently. Those opposing merger cited fears that individual congregational freedom would be lost in a big church, that they would be joined with churches which permitted dancing and that they would be drawn into ecumenical organizations.

The conference re-elected Dr. John Stensvaag to his second three-year term as president. Dr. Stensvaag urged merger, stating that opposition came from two groups—one which "traffics in vilification and misrepresentation" and the other composed of members "who have honest doubts." He called on LFC members to



and of \$2.5 million raised by 176 member churches will build this 250-office headquarters for World Council of Churches on northwest shore of Lake Geneva, Switzerland. Building shown in scale model will also house offices of Lutheran World Federation and World Presbyterian Alliance

void the first group but to "respect and weigh carefully" opinions of the second.

World Council building started

Groundbreaking ceremonies on June 21 marked the start of construction of the \$2.5 million headquarters building for the World Council of Churches at Geneva, Switzerland. Dr. Franklin Clark Fry, United Lutheran president and chairman of the council's central and executive committees, presided at the event as Bishop Henry Knox Sherrill, former head of U.S. Episcopalians, turned up the first spadeful of earth.

The big modern building (*see photo*) is expected to be ready for occupancy in 1963. It is on the northwest side of Lake Geneva, near the United Nation's European headquarters and those of various other international organizations.

Lutherans of the world contributed about \$200,000 toward the cost of the building. Largest gift came from the Lutheran World Federation, whose offices will also be housed in the building.

would be through more liberal immigration policies, the international conference on the churches' responsibilities concerning migration stated in a report issued after a week-long meeting at Geneva last month. The sessions, attended by 200 churchmen and government observers from more than 30 countries, were under World Council of Churches' auspices.

Migrants should be admitted only when they can "make a contribution" and become a "valuable asset to the life of a nation," the report added.

Birth control and rapid economic expansion are essential to meet the population explosion, an American scientist told the conference. Dr. Dudley Kirk of New York said prolonged life expectancy and reduced infant mortality was bringing about a "swarming of people in Asia, Africa and Latin America." He pointed out that there was little "empty land suitable for profitable agriculture" to which these people could go. "Tensions brought about by overpopulation" must be faced by the homelands, he added.

Freer immigration asked

Best way to ease the pressures of overpopulation in some parts of the world

Birth control review refused

Connecticut's long-standing law forbidding use of contraceptives or giving

out of information about birth control had been challenged by a New Haven doctor and two of his patients. Dr. C. Lee Buxton, gynecologist and dean of Yale's medical school, charged that his patients' lives were endangered and his right to practice medicine restricted by the law. Efforts in recent years to liberalize the law had been defeated by Roman Catholic legislators who were egged on by the state's Roman Catholic hierarchy.

Last month the U.S. Supreme Court refused 5-4 to decide the constitutionality of the Connecticut law. The justices issued six separate opinions, most of which boiled down to the fact that the law was not enforced, no one had been arrested, and therefore there was no "real injury to the appellant's constitutional rights." Justice Felix Frankfurter said the state had "nullified" the law by "prosecutorial paralysis."

Dissenting Justice John M. Harlan said the law leaves the danger of "unconstitutional prosecution." In another dissent, Justice William Douglas scolded the Supreme Court's majority for acceding to a "tacit agreement" that flouted the law. He said the law was an invasion of privacy and a violation of the Bill of Rights that should be struck down.

Law to be tested

Connecticut's Planned Parenthood League took the Supreme Court decision as a green light for the establishment of birth control clinics in the state. If the 82-year-old law had been "nullified" by lack of enforcement as the court held, the league would proceed at once to conduct its activities openly, said Mrs. Charles H. Parks of Southport, state president.

The announcement was regarded as an open challenge to the state's attorneys to bring action against the league and test the law's constitutionality in court.

Belief ruled unnecessary

Another case with religious implications was decided by the U.S. Supreme Court when it ruled that Maryland's requirement that all holders of public office state their belief in God was improper. The decision came in the case of an atheist who had sought a commission as a notary public. He had refused to take an oath saying that he believed in a Supreme Being and had therefore been denied his commission.

The article struck from the Maryland constitution by the court action declared, "No religious test ought ever be required as a qualification for any office of profit or trust in this state other than a declaration of belief in the existence of God."

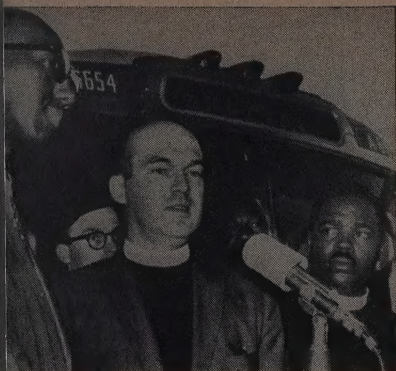
Sunday movies banned

By a 7-2 decision the court agreed that South Carolina had the right to prohibit showing of commercial motion pictures on Sunday. The court dismissed a petition of motion picture theater operators challenging the state's right to keep movie houses closed. It also refused to review appeals against Ohio's Sunday closing law.

Earlier, the court had dismissed three other appeals against state Sunday closing laws. The five actions settled rather firmly the right of states to order commercial activities halted on Sunday, so long as laws do not specifically enforce a religious observance of the day.

Shun YMCA's religion, bishop says

Roman Catholics may indulge in any kind of exercises at the YMCA except religious exercises, Bishop Thomas K. Gorman of the Dallas-Fort Worth diocese declared. The Roman Catholic prelate took issue with an article in *Our Sunday Visitor*, national Catholic periodical which had warned against the YMCA as a "Protestant organization."



CLERGYMEN joined "Freedom Riders" in protests of race segregation at bus terminals in the South. Among 30 riders from Washington area were the Rev. Perry Smith (left), Baptist minister, North Brentwood, Md., and the Rev. Robert Stone (center), New York Presbyterian.

Roman Catholics may live at the YMCA and participate in recreational activities, Bishop Gorman said. "As Catholics, of course, they should not participate in the religious exercises, any more than we would expect a Baptist to come to our service and kneel and stand up with us." The bishop praised YMCA work and said, "We get along very fine with our non-Catholic friends here."

The Dallas County "Y" gets some support from the United Fund, Secretary Howard Kustermann said. "Our relations with the Catholic groups here are very good and our membership includes Protestants, Catholics and Jews."

Race strife hurts missions

America's racial problems are being treated in a sensational manner in the Japanese press, a Lutheran pastor told the Lutheran Free Church's Minneapolis convention. The Rev. Toshikazu Oshiba of Japan's Tokai Evangelical Lutheran church said headlines were slanted to

create the impression that the U.S. does not protect the rights of minorities. Mr. Oshiba is pastor at Nagoya. The Tokai Church is planning to federate with 13 others into one Japanese Lutheran church.

There is some resentment against "western" religion because of the reports, Mr. Oshiba said, "but in general, the Japanese people are more curious today than ever and are seeking new answers." He said Japan's constitution assured freedom for all religions.

Roman Church wants to be youthful

Ever since Pope John surprised the world by announcing an "ecumenical council" to be held under Vatican auspices, Christians on both sides of the Roman dividing line have been guessing what its significance would be.

Last week a Roman priest from Milwaukee gave some ideas of what to expect. "Neither Catholics, Eastern Orthodox, or Protestants are ready for a reunion council," Pauline Father Thomas F. Stransky said. "To hold such a council prematurely would be to send the participants away disappointed and more divided." He said the overall aim of the Vatican Council was to create an image of the Catholic Church "which appears to all the people not only an organism of the past but as a youthful, dynamic organism in 1961."

And so forth

Jewish students should not participate in interfaith baccalaureate services held by public schools, the Central Conference of American Rabbis declared. The group consists of 800 Reform rabbis.

Dr. Arthur Michael Ramsey was enthroned as Archbishop of Canterbury and head of the Church of England (Episcopal) on June 27. He succeeds the retiring Dr. Geoffrey Francis Fisher.

WASHINGTON

By ROBERT VAN DEUSEN



South Carolina, Pennsylvania, Tennessee, and Texas.

Roy Torcase, the would-be notary public, was encouraged to carry his case to the Supreme Court. He was assisted in this by lawyers of the American Civil Liberties Union and the American Jewish Congress, who argued that the non-believer should be protected by the same guarantees that protect Roman Catholics, Jews, and other religious minorities.

RELIGION AND PUBLIC OFFICE

BELIEF IN GOD is not necessary as a qualification for holding public office in the United States. This was the gist of a unanimous Supreme Court decision rendered on the final day before the summer recess.

The ruling will be celebrated as the judicial definition of the proper role of religion in a pluralistic society. The question at issue grew out of a bizarre case in which a Maryland businessman was refused a commission as a notary public because he refused to take the oath which affirmed his belief in God. He did not profess to be an atheist, but argued that his religious faith was no one's business but his own.

THE DISCUSSION took on broader overtones as it came up through the courts. The Maryland Court of Appeals affirmed that state's historic position that belief in God is a reasonable qualification for office. The state court held that under the Maryland constitution, disbelief in a Supreme Being and denial of any moral accountability for conduct rendered a person incompetent not only to hold public office, but even to give testimony or serve as a juror.

Current practice as well as historic precedent supported this position. Other states that require belief in the existence of God as a qualification for public office are Arkansas, Mississippi, North and

Supreme court decision

JUSTICE HUGO BLACK delivered the high court's opinion. He admitted that there is much historical precedent for laws that require a religious test for public office but affirmed that these are contrary to the U.S. constitution.

The Supreme Court decision reaffirmed that neither a state nor the federal government can constitutionally force a person "to profess a belief or a disbelief in any religion." It added that the government cannot pass laws or impose requirements which aid all religions against nonbelievers, or which aid religions based on a belief in the existence of God as against those religions founded on different beliefs.

This latest judicial ruling brings into sharp focus the basic fact that the U.S. is not officially a Christian nation. While the Christian faith has had a tremendous influence on American culture and national ideals, it cannot and should not claim a monopoly.

The growth of the Christian faith comes through voluntary acceptance of the lordship of Christ by individuals in their fellowship in the church, and their obedience to him in every area of individual and social living. A faith that depends on governmental mandate for support for its propagation has forfeited its own essence.

A Question of Conscience



"Plain People" in Pennsylvania create all sorts of problems by refusing to conform. We're all involved, to some extent . . .

By GEORGE C. REESE

THE BIG NEWS in northwestern Pennsylvania recently was the case of Valentine Byler. A member of the Amish community, Byler is a farmer who refused to pay his social security taxes. The law requires that he pay.

So the Internal Revenue Service recently seized three of Byler's work horses on a lien of \$308. The horses were sold at a public auction for \$460. After the sale, the surplus above the lien, insurance, and transportation costs was returned to Byler.

Byler has the entire Amish community in northwestern Pennsylvania behind him. The Amish have declared that all of them will refuse to pay the social security tax.

Their religious loyalty forbids either payment for or receipt of any benefits from the program.

Byler's fellow Amish folk have pooled their resources to replace his horses. They are determined to present a united front to the social security law. Any member who pays the tax will be excommunicated.

THE AMISH have always been regarded with mixed feelings by the outsiders among whom they live. Most people have approved their simple ways, their plain dark dress without buttons, their honest toil and their frugal habits. Their steadfast determination to set their Chris-

tianity against the devices of modern culture has won the admiration of many Christians who always feel uneasy about their own alliance with the ways of the world.

At the same time, many people have criticized their ways because they do not appear to conform to the best interests of our culture. They have refused to accept military service in war time. They will not use the law courts. Often they will not send their children to schools. An education, they feel, is unnecessary for their simple, agricultural life. When they do send their children to public schools, they ask that their children be excused from class when motion pictures are shown.

BUT IN the case of Valentine Byler, many of his non-Amish northwestern Pennsylvania neighbors see in him a champion of a free-enterprise economic system. His rural neighbors like the economic attitudes of such men as Barry Goldwater. It is therefore easy for them to see Valentine Byler as an opponent of the welfare state.

Newspapers in the small neighboring rural communities have carried editorials and letters to the editor that have praised Byler for his stand on behalf of free enterprise. One editorial comment reads: "It is obviously unjust that the federal government should seize the means of livelihood of these peaceful Amishmen in an effort to drag them into a forced welfare system."

Byler and his friends, however, are not always regarded as friends of the free-enterprise system. As a matter of fact, they have been frequently criticized by merchants and laborers. Merchants have called them "undesirable competitors" when the Amish have traveled from house to house peddling their eggs, ap-

ples, and other produce at prices below the level of the local market. Laborers have also protested that the Amish do carpentry, painting, and odd household jobs for less than the scale set for union laborers. And, of course, the Amish refuse to join labor unions.

IN FACT, Valentine Byler and the Amish are not interested in lining up on any side in an economic debate. They try to maintain their own isolated small-scale economic community as independently as possible. They have no life insurance, no hospitalization and no poor among them. When sickness or death comes, they simply pool their resources and help the needy.

They try to live apart from the rest of the world. In the world there is sin, and the only way to avoid sin is to separate one's self from the world. Christian purity, they believe, can only be attained when men renounce the world.

That is why Valentine Byler and the Amish refuse to pay their social security tax. It would be a concession to the world and consequently would violate the will of God. Byler's refusal to pay the tax is not based upon any economic point of view. It stems solely from his religious conviction. He is acting in the name of God. Byler is confronting the American people with an ancient question: "Is it not wrong to pay tribute to Caesar if it violates what a man believes to be the will of God?"

Increasingly our highest courts have said "yes" to this question. Men are justified in disobeying the law if it is done for the sake of a religious conscience. For example, larger rights have been granted to pacifists in war time. In recent years, the Supreme Court has upheld the religious liberty of Jehovah's Witnesses in case after case.

AS A RESULT, no U.S. state or city may today license or tax the distribution of literature in public places. Nor may any state or city prohibit or license the door-to-door distribution of literature. No school board may require children to salute the flag as a condition of attending public school.

Half a dozen bills have been introduced in the U.S. Congress recently to excuse the Amish from inclusion in Social Security. Joseph S. Clark presented a bill in the Senate authorizing self-employed members of sects such as the Amish to file "exemption certificates." He said, "Permitting dissent for religious reasons from the operation of general laws is well-established in American legislative custom."

So the legal tide seems to be running in Valentine Byler's favor. But he will not take his case to court. He may, however, do what other Amish have done. He may allow the American Civil Liberties Union or other interested parties take the case for him.

If he does, Byler may well win. More and more in America, we appear to be recognizing the individual's right to dissent on religious grounds. We cherish religious liberty. We also know that it is preserved only at the cost of permitting a great deal of civil disobedience. We know that regardless of which way the parade is going, it is important to allow an individual to march in another direction if he is listening to the beat of a Distant Drummer.

TO SOME EXTENT, the questions the Amish face are questions we must all try to answer for ourselves. Can we live in the world and not compromise with what we understand to be evil? The Amish are determined to maintain their separate way. Because the world is sin-

ful, they have withdrawn. They want to keep their Christian practice pure. So they live *in* the world, but they insist that they are not *of* the world. They want to avoid social conflicts. They want to live a Christian life without compromise.

Conflict and compromise are, however, unavoidable. Valentine Byler's conflict with the Internal Revenue Service is forcing him into compromises. Byler and the Amish in their attempt to reject the social security programs are seeing again the impossibility of complete withdrawal from society. The world repeatedly makes demands upon them. And these demands draw them into conflicts in which compromises are inescapable.

THE AMISH might have learned from the ancient monks that men cannot completely escape the world. There is, for example, the story of a medieval monk who took his vow of chastity so seriously that he resolved never to look upon a woman. One day as he noticed a group of nuns passing, he turned his gaze the other way. As one of the nuns came close by, she said, "If you were really a true monk, you would not know whether or not we are women."

As it was with the monk, so it is with the Amish. The world surrounds them and requires them to be a part of it. The automobile, for example, in spite of their attempts to reject it, has forced itself upon the Amish. Some of them must travel great distances to work and funerals. Horses cannot go the distances and public transportation is fast disappearing in rural areas. So, although they will not buy automobiles, they have decided to allow others to drive them to work and to other places.

They have even agreed to pay taxes. But Byler and the Amish have decided not to pay the social security tax. This



Should a pacifist pastor pay taxes which finance enormous preparations for a war?

tax, they say, is not a tax but an insurance premium. And they are opposed to insurance because they say the scripture forbids it. They quote in support of their position the passage in Matthew: "Lay not up for yourselves treasures on earth where moth and rust doth corrupt . . ."

SOME OF the Amish however appear to be compromising. This is a point made by the Internal Revenue Service which says that most Amishmen have opened bank accounts on which the Internal Revenue Service can attach liens. In this roundabout way they are paying the tax. Byler is one of the few Amish who will not open a bank account. So the Internal Revenue agents say they had no recourse but to seize his property and sell it.

Even so, Byler has not been able to follow his separate way in the matter. He, also, has had to make use of non-Amish practices. When he was required to prepare papers for his appearance in a Pittsburgh court to defend himself against the social security charges, he had to secure the service of a New Castle attorney, Erroll Fullerton. This he did reluctantly because the Amish are pledged not to use the courts. They feel that

Christians ought to solve their disputes without resorting to legal measures.

BYLER MAY be forced to compromise even further. He was recently visited by a New York attorney, Shephard Kole, who offered to take the case to Washington. Kole is the attorney who some time ago defended the Lancaster Amish in their dispute with school authorities. Kole has offered his services for a \$1,000 fee.

Three Amish bishops are now debating whether or not they should collect the money and try to get the issue settled. They will probably pay the fee and go to court. This appears to be their best way out.

The Amish cannot escape the world. They have tried in many ways. Some of them have gone to western Canada. But even there they have not found sufficient refuge from the world. From there, some of them migrated to Paraguay. It is unlikely however that they will find anywhere a perfect solution.

MANY CHRISTIANS feel there is no perfect solution. To try to escape society appears to be not only an imperfect way but a less responsible way. A Christian, they are convinced, must live in the world and accept his social responsibility as best he can.

A Christian should know that none of his social decisions is absolutely right. His actions are never perfect; his social decisions are never black or white. In the broad, grey area of conflicting evils, men are forced to make their decisions. And each decision is colored with sin.

But the Christian serves in the face of inevitable sin. He acts in the full knowledge that sin is unavoidable. He sins bravely, as Luther says, because he has a brave faith. In his faith he finds God's forgiveness to cover his sin.



Thomas Hegre left the grocery

There are some unusual Christians

A few Minnesota Lutherans
decided to give everything
that they have to the Lord

By WILLMAR THORKELSON

A FELLOWSHIP of communal-living Protestants has begun its fifteenth year in Minnesota, living out the "first-century Christianity" described in Acts 4:32:

"Now the company of those who believed were of one heart and soul, and no one said that any of the things which

he possessed was his own, but they had everything in common."

Bethany Fellowship, located on a 57-acre farm overlooking the Minnesota River valley in Bloomington (18 miles southwest of Minneapolis), is a community where everyone works and no one

Missionaries are in twelve countries



gets paid and where the call to Christian life and service gets total commitment.

Some 225 persons (including children of staff members and students) live as one big family year-around. They experience, according to the Rev. T. A. Hegre, director, "more peace and love and harmony than normally is found in a family of four."

THE REASON for the communal living is not primarily to separate from the world, Pastor Hegre emphasizes. "It is a matter of getting our job done," he says. That job is to recruit, train, and send out missionaries for work around the world.

The fellowship operates a non-denominational Bible and missionary training center on its grounds. This year it has passed the 100-mark in enrollment.

The center's course is three years. Students spend eight months (Oct. 1 to June 1) in classroom and shop; one month in outside Christian work such as tract distribution, house-to-house visitation, and teaching Bible classes; two and a half months solely in shop and farm work, and the remaining two weeks on vacation.

Daily schedule for the October to June period runs like this: classes in the morning, then lunch and prayer period, then shop in the afternoon and study in the evening followed by a snack and social hour in the cafeteria at 9:30 P.M.

PRINCIPAL SOURCES of income of the community are woodworking, electrical and printing shops, whose varied products are sold through commercial channels. Among the products are camping trailers, electric grills, and protective folding gates for children. (The electric grill is sometimes called a "lefse iron," and is used to make a Scandinavian delicacy something like a pancake, but eaten cold with butter or sometimes



Seventy acres to farm



Woodworking . . . and print shop



rolled up with hot *lutefisk* and melted butter inside.)

There are also 70 acres (some rented) of oats, rye and tomatoes, hogs and chickens.

Many gifts come to the fellowship, both in cash and in furniture or clothing. Disposition of the gifts is decided at the weekly meeting of members.

Students, who this year have come to the center from Scotland, Norway, Mexico, Canada, and states as far away as California and New York, pay \$150 "seal money" at the beginning of their three years. This money, explains Harvard Strand, is the indication that God "seals" the student's decision to be a missionary by providing the funds.

FOR THREE YEARS, the students receive board, room, and tuition, and contribute work wherever they're needed.

In addition to work in the shops, there is always maintenance and cooking and cleaning, and usually some construction in progress. All the austere white buildings on the grounds (shops, apartment buildings, auditorium, administration building, and chapel) have been built by members and students and a few volunteer helpers.

Experience gained by the students in building and in working in the shops equips them with skills they can use in missionary work.

Some 40 graduates of Bethany Center now serve as missionaries in a dozen countries of Asia, Africa and the West Indies. Many of them are supported by the colony or by Bethany church, an independent Lutheran congregation that is part of the colony.

BETHANY FELLOWSHIP is an outgrowth of missionary and "deeper life" meetings held in the Hegres' former home in Minneapolis. By 1943 the meetings had out-

grown the home, and a small chapel was purchased in the outskirts of Minneapolis. Remembering that Bethany was a place Jesus liked to visit, the group named the place Bethany chapel.

A year later Mr. Hegre quit his job as department manager for a Minneapolis grocery chain to serve the pastorate fulltime.

The message preached at Bethany chapel was that of complete "yieldedness to the will of God." Members began to ask how they could give all they had to God. They looked to the Book of Acts for the answer.

The Hegres and four other families, all with above-average incomes, took the big step, selling their homes and buying a large house in Minneapolis. Salaries were turned over to a common treasury. Automobiles of each family became property of the fellowship.

"Our aim," said Mr. Hegre, "was to have more money for missions and more time for the kind of work we considered the most important in the world. Instead of five lawns to mow, we had one. Instead of five kitchens to run, just one. To us, it made sense."

The next big step in the fellowship's growth came when the group obtained the 67-acre farm and set up a wood products manufacturing business.

Fire destroyed the original barn-shop in 1952. Now housed in a cement-block building, the business has prospered so well that its income now covers 90 per cent of the fellowship's running expenses and missionary program.

THE POLICY established in the beginning wherein staff members turn over all possessions to a central treasury is still followed. This is not required of students, but, says Mr. Hegre, they soon learn the principle and are led to share



It isn't all work. There's some time to play

what they have with the common treasury.

"The idea behind our program," says H. J. Brokke, assistant director, "is to have less to distract us from giving all our time to the Lord. How better could we carry on our work than by living and praying and giving together? The kind of challenge students meet here is the kind of challenge they will be meeting on the mission field."

"There's something inwardly satisfying about giving of your total resources," adds Mr. Hegre. "We sold everything we had for this, and we wouldn't change it for anything."

"If Jesus is God and gave up everything for us, it simply follows that we should give up everything for him. We can say we love God a thousand times, but words are empty unless we prove it."

BETHANY PEOPLE are "strictly evangelical and fundamentalist, with a strong emphasis on sanctification and the deeper life," Pastor Hegre explains.

Both the fellowship and the church belong to the National Association of Evangelicals.

Hegre describes the fellowship as "a company of God's people in search for the answer to the question, 'How can I give myself and all that I have to God?'"

THE CENTER had 12 students in 1948. The number has increased annually.

There are some 20 families in the fellowship with 45 staff members. Families have their own apartments but everyone has meals together.

The students who come for training as missionaries are mostly high school graduates, although a few attended college.

The fellowship does not encourage people to join and not everyone who applies is admitted. Newcomers must go through a six-month trial period and if they themselves aren't sure after six months, they may take longer to make up their minds.

The missionaries are located in Formosa, Japan, Viet Nam, Thailand, Portuguese Guinea, India, the Congo, Ghana, Liberia, Dominica, Jamaica, Cuba.

THE MISSIONARIES are primarily evangelists and their training at Bethany, in addition to the practical work, consists of intensive studies in the Scriptures.

Neither the fellowship nor its church has any ties with a denomination, although the congregation regards itself as independent Lutheran.

Children of the staff members attend public schools. When they finish, most of them attend Bethany center.

The children are following in their parents' footsteps, Pastor Hegre said.

"BE COMFORTED, YOUNGER SISTER"

Child in Africa has a friend

AS THE COLD WAIL cut through the town, the child, her waist cloth trapping her slender ankles, stumbled through the doorway of her house. Her body, lovely dark, was bent over, convulsed, like her small face, in grief. Tears like tiny unlit lanterns were rolling down her cheeks.

The wail—it was the death-wail—was for her mother. She had died moments before, her dark rough hand in the dark, smooth hand of her young daughter.

No wail came from the child. Her soft, wide lips were crumpled by sobs. She unfastened her waist cloth and pulled it over her shoulders, leaving her legs free, and ran to the home of her friend, almost tripping over a village animal that crossed her path. Her bare feet made no sound, but the dry brown earth gave up brief whirls of dust as she passed.

THE SUN magnified the tears in her eyes, half blinding her. She was deaf to all but the death-wail. She reached her friend's house and called out. The door opened quickly and she entered, throwing her arms around the waist of the woman standing there, her cloth falling from her shoulders, leaving her clad only in a brief garment of bright colored beads.



"OLDER SISTER," she cried, the words blurred by her crumpled lips, "you are here."

"Younger sister," the woman replied, "you have come." Her hands dropped on the dark head in blessing, then moved

to the small shoulders, now dully dark in the doorway of the deep-eaved thatched house.

They stood for several moments, only the child's crying and the wail breaking the cool quiet. Then the woman loosened the desperate arms and turned the child and led her to a long chair of woven bamboo.

She sat quietly, the child beside her, the dark head in her lap. Now there was only her sobbing, for the wail had ceased. Then no sound except the hiss of quick, shallow breathing. Then motionless quiet. The sun moved down the sky, burying itself behind the high trees of the forest. The child stirred.

"Older sister," she said.

"Yes."

"My mother is dead."

"I know. I heard the wail."

The soft voice caught, became jagged. "I love—I love her. I won't see—her anymore."

The woman said nothing.

Then: "It is dark in here. It will be dark where my mother is going. Under the earth."

Her friend touched the child's cheek. "Let's go outside and sit on the kalaki."

THE CHILD MOVED slowly to her feet and reached for the woman's hand. There

was a blaze of red through the forest in the west.

"It is still light," the woman said. "There is always light, even in the darkness, for there is God and God's Son."

The child looked up. The outside light was on her face, bringing out the dark beauty of her skin. "Even under the earth?" she said.

The woman spread the child's waist cloth over her dark shoulders. "Your mother—the mother whom you love—is with God."

"Now?"

"Yes, now."

THE CHILD'S brown eyes—brown only because of the contrast with the complete blackness of her lashes—caught the remaining light in the sky. Peace crept into them. She took the woman's hand and pressed it against her cheek. Then she drew back and placed her hand beside her friend's.

"They are different," she said wonderingly. "Mine is dark."

Then she looked up. "And your hair—it is beautiful—it is the color of the ripe October rice."

She grasped her friend's hand again. A deep sigh engulfed her body. When it was gone, she knew that she had moved away from grief.

—WESLEY SADLER

DR. AND MRS. SADLER ARE IN NORTHERN RHODESIA DIRECTING AN IMAGINATIVE PROGRAM IN TEACHING AFRICANS TO READ AND WRITE



WE HAVE MADE the slogan "Charity begins at home" a part of our religion—although it was invented by a Roman pagan, and is directly contrary to the teaching of Jesus in the story of the Good Samaritan. Charity begins where the need is greatest and the crisis is most dangerous.—FRANK C. LAUBACH in *Thirty Years with the Silent Billion* (Fleming H. Revell)

FIVE MAKE A FAMILY

Afternoon Chat



OUR WOMEN'S GROUP had finished its business agenda and program and turned to coffee and conversation. Little groups gathered about the church assembly hall. Mrs. Jorgen, our new president, gathered several of us in a corner.

"What's up?" Mrs. Wagner asked. She tasted a sandwich. "Ummm . . . good."

"Oh . . . there's Mrs. Mawson." Mrs. Jorgen waved. "Mrs. Mawson, will you bring your coffee and join us?"

"What is it?" Claire Mawson asked, as she took a chair beside me. "Not another committee! I resign."

WE LAUGHED. "Now, Claire," I said, "Mrs. Jorgen has an idea. She wants to try it on a few, get our reactions, then present it to the group."

"Yes," Mrs. Jorgen agreed. "This isn't a committee. Simply a sounding board. You heard Mrs. Melton's report on the meeting she and her husband attended—on the subject of church services to new housing developments."

"Thank you." Mrs. Jorgen accepted a refill of coffee. "I'm sure the church council and Pastor Ittel and Pastor Hanson will be discussing the report Mr. Melton makes to them . . . especially since the new development on Riverdale Road will bring several thousand new people to town. The council will expect the church organizations to have ideas."

"Yes," I said. "Let's not let the churches lag behind. The board of education is making plans for the additional students. The chamber of commerce is buzzing with plans."

"But will any of the residents be Lutheran?" someone asked.

Mrs. Jorgen answered. "That doesn't matter. The churches of the town should be ready to make the approach, to welcome the people, to offer our services and program to anyone who is interested or who needs us.

"Perhaps the inter-faith council will survey the residents to find out what religious affiliations they have. But we need not wait for that. We can offer friendship as soon as the first family moves in."

WE TALKED for a half-hour, until the crowd in the room began to thin. Claire Mawson and I walked home together. It's quite a walk, but the weather was walking weather. As we walked, we continued the conversation started at church.

"It's hard to become a part of a community when you move into a new housing development," Claire said. "You are one of a hundred or a thousand new families, and you know no one in town, so families in the development band together. When you are one family moving into a neighborhood where families are already settled, you are drawn into neighborhood friendships and community affairs very soon."

"And it's easier for a neighborhood to make an approach to one family," I said. "The idea of a hundred or a thousand families scares people."

"That's the trouble," Claire agreed. "We think we've made the approach if we put a church leaflet in each mailbox or call on the one or two families that

have been referred to us by their former pastors."

WE REACHED the Mawson house and stopped at the entrance walk. Claire said, "What are you giving your family for dinner, Connie? I need an inspiration."

"This is the night I delve into the freezer and am pleasantly surprised," I said. "Sometimes I find food I squirreled away several weeks ago and forgot. Last night Dan found a cheese-filled coffee cake. We were selfish. We waited until Karen, Pete, and Sue were in bed. Then Dan and I treated ourselves to coffee cake and a late television show."

"I see Delmar's grocery is remaking itself into a supermarket," Claire said.

"What made you think of Delmar's?"

"Cheese coffee cake. Delmar's has a fine baked-goods section. I suppose the store owners feel the new housing will bring new business."

"It will. A couple thousand new people will really pep up this town. We become complacent when changes are too infrequent. The new housing area opening up will affect every business and every service in town. Dan says at the post office where he works they've already

revised the mail routes that serve the Riverdale Road area."

"I suppose we all see the effects of new housing in the tangible areas . . . business, schools, traffic . . ." Claire remarked. "But we overlook its effect in the more intangible areas . . . such as churches and community clubs and service organizations."

I NODDED. "I'm glad our church is getting up steam. Of course we've no definite ideas yet. So far, we're just muddling. Like this afternoon . . . that was the first time some of the women had even thought about the housing project.

"And speaking of housing projects . . ." I changed the subject. "How about Claire and Connie tackling our front hedges. Yours is as scraggly as ours. Dan borrowed an electric hedge clipper from a friend, but I see no evidence that he's clipped anything. Why don't we try? I've never used the clipper, but the operation doesn't look difficult."

"It's tiring on the arms and hands," Claire said. "Let's start early in the morning while it's cool and we're fresh. I'll provide coffee and we can take turns clipping and sipping."

WE DO NOT have the key to release ourselves from the prison of pride—pride that is without humility, without forbearance, without forgiveness. . . . Only One whose love seeks no position, grasps for no power, cares for no prestige, can set us free from pride.

We do not have the key to release ourselves from anxious self-concern. Only One whose love is without limits, who is outside our prison of self, can do that.

We do not have the key to release ourselves from frantic materialism. Only One who is outside the prison of our obsession with things can do that.

We do not have the key to release ourselves from despair. Only One who is outside the walls of our hopelessness, who has ventured beyond the years and horizons of earth and seen the steadfast love of a heavenly Father, can do that.

—R. E. LUCCOCK in *The Power of His Name* (Harper)



WORSHIP NOTEBOOK

NEW DECLARATION OF INDEPENDENCE

THIS IS THE TIME of the year when the citizens of the United States make a pious bow in the direction of history. For whatever else the day may bring—parades, speeches, picnics, vacation jaunts, or just loafing in the back yard—the Fourth of July celebrates a great event in the lives of some brave men.

Pledging to one another their lives, their fortunes and their sacred honor, they subscribed their names to a document they labeled the Declaration of Independence. It's been quite a number of years since I read the declaration. I remembered the lines that begin "When in the course of human events . . ." "We hold these truths to be self-evident . . ."

But what had slipped from recollection over the years was the long list of grievances suffered by the colonists, grievances which in the eyes of the signers allowed for no other course than to declare "That these United Colonies are, and of right ought to be, free and independent states."

WE ARE FAR REMOVED from the events which preceded the fourth of July, 1776, but we are ever made contemporary with the action taken on that historic day as we enjoy the liberties that are ours today. We have because they dared. If we fail to exercise our "unalienable rights" we deprive ourselves and dishonor them.

These are things to think about in a time of political stress. Circumstances and situations may change. Old tyrannies may be replaced by new ones, and when they do the restless spirit of man must break forth in new declarations of independence.

I feel that the course of human events

in the church is fast building toward such a moment. One senses an uneasiness that is reflective of nothing quite so much as of man's discovery that he can be sure of nothing at all. The old solid foundations have crumbled, or at least have appeared to fall.

Let a man try to stand firm and he soon finds himself jumping about from one proposition to another. When at length he thinks he has found a good place on which to build his house, he is soon beset by so many doubts that he winds up wondering what it was he wanted to build and if he really wants to build anything at all.

ALL THIS FINDS expression in the church through the lips of the "latter-day saints" who speak a jargon that would have confounded even the harmony of the Day of Pentecost (if, according to textual criticism, there was a harmony of tongues, and if, according to the same methodology, there was a Day of Pentecost). In place of the language that characterized the church's conversation in times past, we are faced with not so much a heavenly host as a host of abstractions.

Perhaps the theological giants like Barth, Brunner, Bultmann, Tillich and all the rest can comprehend that God means "Ultimate Reality" or "Being Itself" and they can be content with their endless game of words. But when the theologians, junior grade, attempt to parade such theological double-talk from the pulpit, the church is in trouble. All of the sophistry of *Entmythologisierung* might just as well be a Buddhist prayer wheel whirring in the breeze for the per-

son who needs to know that God cares for him.

While I am making my new declaration of independence (and I would hope that we might adopt a sort of theological Monroe Doctrine designed to save us from the latest European faddist movement) I would also plead for a surcease of the currently popular sport of rum-maging in garbage cans.

WHY HAVE WE suddenly become so engrossed in the dissection of this rare specimen we call *homo sapiens* that we have to pull the "innards" of his personality out all over the picture windows of life? Perhaps this may be helpful in the sanctity of the psychiatrist's "confessional," but I am tired of getting it for eighteen minutes during the sermon time on Sunday morning. (The last two minutes are a brief commercial for the sponsor—God!)

If the purpose of the church is not its own satisfaction (which as one person has put it "is essentially incestuous") but rather to "help the world fulfill itself," is the church working to that end by parading in its family gatherings (which is what the liturgy is) all of the messes we mortals can get ourselves into. Where in the stench of the existentialist approach does anyone ever stop to heed the plaintive cry that is as old as the gospel itself, "*Sir, we would see Jesus!*"

I KNOW WHAT FUN it is to engage in study and then reap the fruits of that study by penetrating conversation with kindred spirits. I know the excitement of endeavoring to stretch the limits of one's intellect to absorb the cogitations of one whose intellectual acumen and perceptivity exceed mine a trillion fold. But this can become a game, and life is far more than playing games.

The church may well be proud of the

contribution it has made to education, but it dare never let obedience to the Word of God become nothing more than an intellectual pursuit. Perhaps that's why it's so regrettable that one finds seminary professors so enmeshed in their studies that they don't find the time to join the scholastic community at the daily prayers. A man would be a fool if he philosophized about the love he has for his wife, but never expressed that love.

I don't mean that theological studies must come to an end or that they must be drastically simplified. Nor do I suggest by this "declaration of independence" that the substitution of more services of worship, or greater programs of ethical behavior ought take the place of ivory-towered intellectualism.

Rather I believe that modern man yearns for nothing so much as for a God who hears man's cries. Man needs a God whom he can serve; this is not the time to confound man by abstractions.

A. G. HEBERT suggested that these words, written by V. A. Demant, be hung up in the home of every Christian:

"Tell people only what they must do and you will numb them into despair; you will turn the gospel into a shaggy replica of the world's irreligious and nagging moralism, with its oceans-full of good advice. But tell them what they are, of their dignity as made in the image of God, and that their sins are wicked perversions of their nature. . . ."

"Tell them that the world with its horrors is still God's world, though its true order is upside down; tell them that they can do all things through Christ, because in him all the powers of their nature are directed and brought to fruition . . . and you will help to revive hope in this dispirited generation."

—EDGAR S. BROWN, JR.

Guide to Bible Study . . .

Open your Bible this week to Paul's first letter to the Thessalonians. Read the first chapter. And then read this helpful background study.

By HENRY H. SCHERER

First Thessalonians Chapter 1

ST. ANDREW'S of Speedway, Indiana, has built its second church building since its organization in 1942. That second building is already crowded.

Things did not start that way for St. Andrew's. In September of 1941 there were six people who met in a home for twelve evenings to study what it means to be a Christian and to discuss the possibility of beginning a new mission church in this thriving community adjacent to Indianapolis.

Two of the persons—a council member and his wife—were active members of a large Lutheran church in Indianapolis. One man was a nominal member of the same church, his wife a nominal Methodist. A third wife, Missouri Synod Lutheran, attended with her husband, in the hope that he would become a member of this new mission.

This little group was the seed corn from which grew a strong congregation.

THE CONGREGATION comprising "the church of the Thessalonians" was probably also such a small group that it could meet comfortably in a private home. Yet this little band of believers gave dramatic illustration to the saying that "there is no such thing as a little church."

The bustling and important seaport of Thessalonica was the second place in Europe to be visited by Paul. The Thessalonians, like the Philippians (Paul's first church), gave Paul a deep and continuing joy.

This letter begins "Paul, Silvanus, and Timothy." These co-workers had spent a scant three weeks proclaiming Christ in Thessalonica, when they had to flee for their lives from rioting crowds, angered at these men who were turning the world upside down.

It is easy to get discouraged when we are members of a small church. Some churches never get very big, or decline in membership when the environment changes. Nearly every new mission begins with a handful of people. Those of us who belong to small churches might read these letters to the Thessalonians and gain a new vision, fresh courage.

PAUL, FEARFUL that a hurried three weeks in Thessalonica had not given these new Christians a solid foundation of teaching and practice on which to build their individual and congregational life, sent Timothy to visit. He found this little church, in the midst of a hostile city, steadfast in faith and hope and love. Paul writes this happy letter from Corinth about A.D. 50. "We give thanks to God always for you."

Paul was always quick to rejoice at

any good news. As the light of the sun comes dazzling the eye from a mirror, so Paul's heart was a mirror that shot forth rays of thanks at every victory of the gospel.

There is already, in this first letter of the Apostle to the Gentiles, a hint of the great love chapter of I Corinthians. Verse 3 remembers "your work of faith and labor of love and steadfastness of hope."

This was God's work, the Holy Spirit's call. Luther could well have built his explanation of the third article of the Creed, "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me through

the gospel . . ." on verses 4 and 5. These continue to encourage the hearts of all Christian believers to this day!

PAUL HAD imitated Christ, and the Thessalonians had imitated Paul. The Word of the Lord had been blazoned forth in their community by the faith and deeds of the faithful Christians in Thessalonica. A lighted candle brings seekers out of darkness into its circle of brightness. A city set on a hill calls stout hearts to climb up to it. Every faithful congregation of Christians, in any spot on earth, sounds forth the praise of Christ.

Paul's welcome had been amazing. Immersed in heathenism, Thessalonians should have been difficult to win to the gospel. They were sophisticated, and the gospel was simple. Their city was dissolute, the call was to purity. But fatalism succumbed to assurance of God's love. Blasé indifference was kindled into glowing concern for every soul in need of Christ's forgiveness.

PAUL'S PREACHING had made vivid the judgment of God on evil. Without the lash of conscience, no soul will be driven to seek forgiveness. If there is no sense of being lost, who will look for a Savior? The man who just swam the English Channel, and has his canoe upset in a pond, will laugh at me for tossing him a life preserver. God's wrath against evil must be made real before there is a desire to seek Jesus. The preaching of the law leads men to want the gospel.

A HELPFUL BOOK

William Neil's little introduction and commentary, "St. Paul's Epistles to the Thessalonians," is a volume of the Torch Bible Commentaries, is simple, but scholarly. Anyone who would like to understand and appreciate these letters of Paul will be much helped by this volume.



Dr. Scherer, who is librarian at the Philadelphia Theological Seminary, will provide a three-months' series of studies in some of Paul's letters. Dr. Scherer was a pastor in Nebraska and California before specializing in library science.



“Because I was nervous—a ‘Grumpy Grandpa’—
my doctor started me on Postum.”

“My grandchildren made me realize how irritable and nervous I was. ‘Gee, Grandpa’s grumpy!’ I heard them whispering. Was something wrong with my nerves?

“To my relief, the doctor didn’t think so. He asked if I’d been sleeping well. I hadn’t. Then he asked if I’d been drinking lots of coffee. I had. It seems many people can’t take the caffeine in coffee. Change to Postum, the doctor advised. It’s 100% caffeine-free—can’t make you nervous or keep you awake.

“My grandchildren certainly noticed the change! When you sleep well, when you’re not on edge, you have lots more patience. I’m sold on Postum. You will be too!”

Postum is 100% coffee-free

Another fine product of General Foods





PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Irresponsible

QUESTION: Less than a year ago my daughter, Esther, was married to Irwin. She knew he was earning a little less than \$200 a month and that he had to make a payment on his car every month. That didn't seem too bad. But later the mail began to bring some surprises—notes that payments are due on various other deferred payment projects.

An expensive camera and projector are calling for payments which should have been completed months ago. A debt contracted a year before the wedding has not even been reduced. The total amount which should be paid each month totals a figure within a few dollars of Irwin's income, and he is not meeting his income tax payments. At the same time he is involved in many church activities. Only Esther, Irwin's mother, and I know all these facts. In addition to these disturbing facts it turns out that Esther is now pregnant, which means medical expense.

Esther planned to work and get these bills paid, but she fainted at work and had to give it up. Our house is now paid, but we can't get under their financial load. Our income is not large enough. Irwin doesn't seem to worry about the situation, but goes out to sports events and spends money freely.

I have in mind asking them to come to us, since we have an unused bedroom. But I don't know whether Allen (my

husband) will consent to such an arrangement. He believes young couples should make their own way. This plan would make more work for me, but I am hoping that we might all work together for several years so that they might then make a new start.

REPLY: It is unfortunate that Irwin did not take Esther into complete confidence on finances. Couples ought to lay the facts of their finances on the table before they become engaged—or at the time they give their word. A good many marriages have been endangered—some wrecked—by failures at this point. The error now belongs to the past, but the consequences remain, and ways must be found to overcome them.

As a rule young couples should work out their own difficulties, assume responsibility for their problems and their previous failures. But in this case the odds are so great that help is needed. Both sets of parents will probably have to give some help. Therefore, the fathers, as well as the mothers, should be given the facts. That, of course, will add some complications.

Young married couples ought to live apart from their parents if possible. But when difficulties arise parents should be ready to extend assistance in one form or another. At a proper time, with the agreement of your husband, suggest to the couple that they use your unoccupied room until they can make a better start. That should be no longer than necessary. During that period all will have to make a decided effort to be agreeable and mutually helpful. In this arrangement be sure that there is a definite understanding as to what is expected from each one—such an agreement will help

avoid unpleasantness in a difficult circumstance.

Irwin's church activities should stand him in good stead under these difficulties. But he needs some sound fatherly counsel on finances, with which to implement the handling of obligations, and to develop intelligent responsibility. This guidance, I believe, will best come from someone outside the family—some mature Christian man, whose information and experience qualify him to give advice. A series of interviews is in order, extended over a period long enough to make sure that the necessary development is actually taking place.

Youthful behavior

QUESTION: In my club this week the main thing that was talked about was the behavior of teen-agers. Wherever I go—church affairs, family groups, PTA, and homes of friends—this matter comes up for various types of discussion and comment. Some of the cases cited are simply outrageous. I am wondering what the parents are doing about such actions.

It seems to me that it is high time for fathers and mothers to recover the authority which seems to have slipped from their hands and begin to use it. Parents have grown too soft, and the result is that children do about as they please. It seems to me this talk about children being permitted to choose what they will do is so much hokey.

Parents will have to rule the house and hold down their children, or conditions will get even worse than they now are.

REPLY: Teen-age behavior is undoubtedly a problem for parents. In many, many cases more authority should be used—intelligently used. But a strong hand alone is not the solu-

tion to all problems of behavior. It is a common fallacy to point to one factor as responsible for the trouble. As a matter of fact there are many elements in this situation. Every factor that touches young life with any influence plays some part. The remedy is just as complex, but in numerous cases better discipline in homes would help more than anything else.

Among the various stimulating causes are broken homes, working mothers, conflicts between parents, lack of ordinary privileges, economic poverty, undesirable companions, mistaken policies in schools, lack of a program in churches, unfortunate reading matter, and other items. Loose ties, or no ties at all, between church and home are a detriment. Each of these factors points to possible improvement.

Blind resort to authoritarian methods of dealing with children and teen-agers is not desirable, but understanding, necessary restraints accompanied by explanations, wholesome examples by parents, teachers and other leaders, plus joint enterprises, Christian conversation in homes, church attendance by both parents and children, and recognition of positive behavior are in order. While psychologists today tend to favor stricter discipline than twenty years ago, they do not recommend the use of arbitrary edicts and force.

It is true that a very large number of young people get into trouble, but the proportion actually is small—not over 5 per cent. Of course, even such a percentage is too large. Home, school, church, and community should work hard, jointly, to meet this need.

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

BOOKS

THERE'S MORE THAN LOGIC

The Limits of Reason. By George Boas. Harper. 162 pages. \$3.75.

The emeritus professor of philosophy at Johns Hopkins University, one of America's most respected teachers of philosophy, here examines the nature of thinking and presents philosophy in the sense of the best wisdom of a lover of wisdom. He is skeptical of the claims of logicians and scientists and sympathetic to nonrational modes of thought.

While this is a book in a series entitled *Religious Perspectives* it does not concentrate on the clarification of religious issues or plead for any set of religious concepts. But in emphasizing that life is bigger than logic it gives full weight to religious affirmations as well as to aesthetic judgments.

The author gives a brilliant exposition of the limits of theoretical reason, whether it takes the form of the mathematical formulations of the natural scientist or the rigorous logic of the metaphysician. Both develop a ritualized custom of abstracting from the actual content of experience. We hear sounds, not air waves. To reconstruct a world out of sensory perceptions is as useful as reconstructing one out of dreams.

Logic has nothing to do with history. Reason always stops short when confronted with individuals. The very essence of hope is to be unreasonable. Words lose their meaning and the alleged unchanging patterns of nature disappear. Yet the compartmentalized rituals are retained. A physicist believes in the conservation of matter on weekdays and in transubstantiation on Sundays.

The importance of the nonrational aspect of thought becomes apparent when all thinking is seen to begin with metaphors. Even such a term as "cause" is only a figure of speech. In rational thinking the metaphorical character wears out through use. But in art and religion the metaphors are expanded into myths which humanize the events which are being explained. Symbols

and emblems arise, invested with an emotional aura, and it is by these rather than by rational abstractions that men live.

Professor Boas has written a strong protest against the dehumanization of reason. He has also provided a common universe of discourse for the scientists, the artist, the historian, the philosopher, and the theologian. Here is stimulus for anyone who appreciates the fine art of thinking.

Springfield, Ohio T. A. KANTONEN

FLEXIBLE ETHICS

Ethics and the Gospel. By T. W. Manson. Scribner. 109 pages. \$2.75.

The whole problem of Christian ethics is generally debated by the man in the pew in terms of *how*—how can I be a Christian businessman in the face of unchristian competition? How can I drink socially and not win disapproval from my tea-totalling fellow Christians? Yet the *how* of Christian ethics means nothing unless the matter of ethical living is understood and accepted in terms of *why*.

It is to this problem that T. W. Manson addresses his thinking. In this little book published posthumously, lectures at the Colgate-Rochester Divinity School and at the University of Manchester have been edited and brought up to date. It is highly rewarding reading.

Manson, a typical scholarly Briton, begins with a comparison of Greek and Hebrew ethics. Three chapters are devoted to this solid foundation before attention is given to the insights and motivation Jesus gave to ethical living. It is by far the best part of the book.

The special contribution of Jesus to ethics was the power of his own self-giving love. This he communicated to his followers. Thus the church, the spirit-filled community was built around the personality and the impulse of the gospel. Its laws were laws of love which could be translated only in terms of service to both God and man. The gospel

kept Christian ethics from being reducible to an ironclad legalistic code; instead it retained a flexibility adaptable to the spiritual needs of men in every time and under every situation.

The teachings of Jesus treasured by the church were directed to new audiences constantly seeking to bring all men under the influence of the gospel relationship to God through Christ and to stimulate their response in Christian living with the guiding power of unselfish love. As Dr. Manson points out, "... the achievement of Christian ethics is always new and original."

Philadelphia FRANK W. KLOS, JR.

YOUTH PROBLEMS

The Rough Years. By Chad Walsh. Morehouse-Barlow. 266 pages. \$2.25.

This is a novel about a segment of teenagers and their parents in the mythical town of Blanton, U.S.A. The book is written primarily for use as a discussion stimulant. It has an accompanying leader's guide, written by Edward T. Bell, Jr. (\$1.50).

The book deals with a large number of characters and an equally large number of problems: Name the problem and it's in the book—going steady, the unwed mother, gangs, illicit fraternities, broken marriages. The parents' problems as well as those of their offsprings are included.

The use of the novel form seems a poor choice in some respects. As a novel the book is poor. It deals too broadly and too quickly with the many problems involved, and its solutions are much too pat. Life just isn't that easy. The characters remain naught but characters and never arouse your involvement with them as real people.

As a discussion stimulant, however, the book provides plenty of food for thought. The problems it puts forth are real problems (and many of them are far from new).

The leader's guide is very complete for both teenager and parent discussion. It almost does the work for the leader, and what leader doesn't appreciate that?

DOROTHY T. GIBNEY

Hempstead, N. Y.

"TORCH" SERIES

I and II Peter and Jude. By C. E. B. Cranfield. SCM Press, Macmillan. London. 192 pages. \$3.

This volume brings the "Torch" series of Bible commentaries to 27. It is traditional to expect sound scholarship from Britain—and this book is built on it, but the finest export of British religious interest is in exposition. I cherish these relatively small volumes because both editors and writers do more than quarry erudition. The Bible is presented as a living message of the living God.

Two critical points should be noted: 1) the author does not subscribe to the theory that I Peter is a sample of Roman liturgical worship, assuming rather that it is the substance of a baptismal sermon, and 2) II Peter is dependent upon Jude.

New York City ROBERT D. HERSHEY

MORE BARCLAY

The Letters of James and Peter. By William Barclay. Westminster. 415 pages. \$2.50.

The Daily Study Bible, of which this is a part, combines many of the virtues of both a Bible commentary and devotional literature. Dr. Barclay shows, in scholarly comment and winsome illustration, how precious and helpful these letters of James and Peter are in the Christian's daily life.

Barclay is a master of the well-turned phrase. The book is worth reading for its wealth of "quotable quotes."

For example: "The difference between James and Paul is a difference of the starting point. . . . We are not saved *by* deeds; we are saved *for* deeds; these are the twin truths of the Christian life." "Suffering is meant by God to add the grace notes to life." "Progress is the way to more progress." "The first essential to make men listen is to show that we believe in them." "When we have stripped the doctrine of the Second Coming of all its temporary and its local imagery . . . the one tremendous truth which it conserves is that life is going somewhere—and without that conviction there is literally nothing left to live for." HENRY SCHERER

Philadelphia

Vacation experiment . . . Theological controversy at Erlangen . . .

GERMANY: Munster. May 29.—SHALL members of a congregation go off together for their vacation? Pastor Paul Rieger of the Evangelical Academy at Tutzing thinks so. A large travel bureau in Germany, *Scharnow Reise*, was willing to co-operate, offering congregations their choice of 25 specially selected tour spots (14 outside Germany) at very favorable rates. At each place a church building and social hall are available for use by the congregation—all arrangements cared for by the firm.

In Brunswick a church travel bureau has opened. Superintendent Grundert of the Evangelical Church in Germany, says: "In view of the danger that Protestant congregations may become purely Sunday morning phenomena, otherwise dissolved into Protestant individualism, this service has special significance."

Naturally, anything new in church life is subject to criticism. In reaction to 12,000 mailed circulars, the territorial churches of Hamburg, Rheinland, and Baden simply shipped them back by return mail, viewing the whole venture as "an unhealthy coupling of faith and business," or as another expressed it, "the church is no travel agency!"

However, a wave of interest and approval swamped the critics. Two thousand more circulars had to be printed to satisfy demand among church members.

Pastor Dosse, who led one of the first congregational vacation trips, says: "Not seldom has the pastor experienced that only during vacation days together are spiritual bridges established with members of the congregation, and that people find their way to liberating conver-

sations which during the everyday round of city life they would never have found." The travel agent, in spite of foreseeing an operating loss the first year, insists that the whole idea occurred to him as a practical application of his calling as a Christian which he came to realize during one of the sessions at Tutzing Academy.

A CONTROVERSY has broken out in the Lutheran theological faculty at Erlangen University. New Testament scholar Ethelbert Stauffer has been taken to task by his colleagues, theologians Paul Alt haus, Walter Künneth and Wilfried Joest, for the way in which he allegedly sets the Apostle Paul against Jesus. Reviving a controversy which rocked the theological world two generations ago, Stauffer's attack on the Apostle takes off from a view of the "historical Jesus" which sees him as he stands before us in his own words, rather than as seen through the theological creeds of the early church (and Paul). This Jesus, claims Stauffer, is much less complicated, more forthright, and friendly to human nature than the picture we get of him through the eyes of Paul.

Stauffer sees the Apostle as the converted Pharisee, full of clerical authority: "This man is dangerous," he writes. "This man seems to have considered himself infallible, in spite of all the forms of humility with which he decorates his letters, a judge over hearts and fates, over people and customs."

And how did Paul get that way? Replies Stauffer, "Many elements of that Pauline doctrine of justification stem from the Qumran. That means, in other words, . . . out of the thought-world of deutero-canonical Judaism."

Of course, the Jesus vs. Paul argument has important bearings on the unity of

the New Testament, as well as on the Pauline emphasis of the Reformation. "The Pauline doctrine of justification and religion of grace is something absolutely different from the original message of Jesus of the sovereign and unlimited . . . mercy of God," says Stauffer. Naturally, Lutherans like Althaus, Künneth and Joest can't take that lying down, and so the battle is on.

Actually, the Erlangen controversy is only a small blaze in a much bigger theological fire raging over the meaning and importance of the historicity of Jesus' life and death—a controversy brought into focus by the writings of Rudolph Bultmann, emeritus professor of New Testament at the University of Marburg. The quest for the historical Jesus, once documented by Albert Schweitzer, is once more in full swing as Christians realize that Bultmann's emphasis on the Christian message has gone far in its stressing of the personal meaning of the cross and empty tomb at the expense of historical truth.

In an article entitled "Jesus Christ and History" in *Christ und Welt*, Hans Schemerhus discusses what he believes to be the fundamental issue at the bottom of the present controversy: It consists in the application of modern canons of scientific historicity to the Gospels, in which application the Christ of the Gospels all but disappears when run through the triple sieve of facticity, causality, and quantity (quality fails as too subjective). Only what meets the test of these three categories belongs to the reality-model of modern science, including historical science.

IN BERLIN, the "*Bund evangelischer Pfarrer*" (League of Protestant Pastors), a Communist-sympathizing group of clergy, warn their people against attend-

ing this year's Kirchentag to be held in Berlin in July. To them it appears highly questionable whether the Kirchentag can avoid using Berlin as a center of political agitation.

The Cathedral preacher of Schwerin, Kleinschmidt, a member of the Socialist Unity party, proclaims that his brother pastors and their congregations "could do no better service than to ignore the Kirchentag in West Berlin." In an attack on the new President Kurt Scharf of the Evangelical Church in Germany he says that a citizen of the DDR (East Zone) must take to heart "the serious political suspicions of his government."

THIRTY TO FORTY million Soviet citizens can be claimed as Christian, declared Russian theologian Cyril Fotiev at Fulda. Only 20,000 of the 80,000 churches of Czarist times still stand. Yet these are so full that frequently services must be held outdoors to accommodate all the visitors. Besides the two theological seminaries in Moscow and Leningrad there are six other seminaries for priests in the USSR in which from 200 to 500 candidates study each year. The number of applicants is much higher, but on account of the limited housing facilities only a part of them can be accommodated.

IN MILAN Roman Catholic priests study the Gospel of Mark together with Waldensian, Methodist and Baptist clergymen every two weeks.

THE FOURTH woman pastor of the Lutheran Church of Sweden has been ordained by Bishop Ruben Josefson of Harnosand. She is twenty-four years old. In a radio address Bishop Josefson declared that the previously ordained women pastors have served the church very well.

—RICHARD I. KNUDSEN

letters to the editor

Spokesman for the church?

SIR: I would like to know by what authority Dr. Robert E. Van Deusen speaks for the millions of individual Lutherans in the United States (*see cover photo, June 14, "Lutheran Spokesman in Washington"*). This man's political philosophy is alien to a great portion of the church. Who elected him our spokesman on matters of economics, foreign affairs, and so forth?

Florence, S. C. LOUIS C. HITE

No one can "speak for the church," since the Lutheran church is not an authoritarian organization. Dr. Van Deusen, as Washington secretary of the Division of Public Affairs, National Lutheran Council, appears at government hearings to express the opinions of the best-informed and broadly representative leaders of the Lutheran churches.

Eichmann trial

SIR: I fail to see why Dr. Ruff considers the possible execution of Adolf Eichmann "a trivial and obscene bit of vengeance." If a man is accused of a monstrous crime and after a fair trial is found guilty, western justice is considered satisfied and not vindictive when an appropriate sentence is passed on the defendant. Would it be fair and proper if we were to allow known murderers to walk our streets unmolested by the authorities while relatives and friends of the murdered victims looked on helplessly? I think it is more manly and more conducive to real spiritual growth to face unpleasant facts fearlessly and not sweep them under the carpet.

Hagerstown, Md. HOWARD KEATS

About fishing

SIR: Probably most sporting fishermen consume their catch, and when they have too much, pass it on to friends (*see "Conclusion," June 14*). Is this justifiable ichthicide? There are some hunters who have saved many dollars at the meat market because

of their venison steaks, chops, etc., in the freezer. Are they more guilty than the slaughterhouse because it is a business? Americans have a lot to be ashamed of: the atom bomb, capital punishment, etc. Christians must continue to grope for the knowledge of God's will and never abandon the faith that he will reveal the answers they seek after.

(MRS.) MARGARET FOCHT

Horsham, Pa.

Music at weddings

SIR: I voice a layman's objection to the thought expressed in part of the article by R. A. Thureau, "A Wedding Is Worship" (June 7) issue. His article deals at great length with the secular origin of the traditional processional and recessional, and I might add, displays a very nice knowledge of at least the synopses of the plots. However, he has not given enough consideration to how times and tradition have given this music meaning beyond that originally intended by the composers. The worship is in the heart of the bride and groom.

If we are to apply the test of secular origin for music in a wedding ceremony, how much more should we apply this test to our hymns for regular worship. We would have to discard the hymns set to music of Franz Joseph Haydn unless testimony can be produced that the music was only intended for use in a church sanctuary. And the hymns using traditional folksongs must be weeded out. The early chorales set to melodies of their day must be discarded. Secular music must go, regardless of how beloved it may be to the congregation. The hair-splitters will lead us. In fact, they can go all the way with the wedding ceremony. For instance they can do away with pagan traditions such as the exchange of rings, or permitting the throwing of rice.

Then we can be a real middle-class church—one for the white-collar worker, extremely pure, extremely correct, extremely "STUFFY" and with extremely empty pews.

WILLIAM E. ROBBINS

DeKalb, Ill.

SYNOD CONVENTIONS

PITTSBURGH

Thiel College, Greenville, Pa., June 5-8

Hot issue: Care of the aged

By LUTHER E. FACKLER

GREENVILLE, PA.—Extension of service at the Old People's Home, Zelienople, came in for far more discussion than the Lutheran merger at the Pittsburgh Synod's convention. The home's policy of not accepting bed-fast guests had been confirmed by a previous convention. Now the board of managers moved to change the rule, but the delegates defeated the proposal.

Debate continued, with many favoring the admission of chronically ill, or totally or partially incapacitated persons. Finally the convention reversed its position, permitting the home board to admit such patients on a temporary basis, in proportion to the home's capacity to care for them adequately.

The board was also empowered to apply for a federal loan to build a retirement center for aged couples and single persons. Plans are for 50 apartment units on the present grounds at Zelienople, self-supporting through rentals.

Merger of the United Lutheran Church with three other Lutheran church bodies was approved with no debate and only one dissenting vote. This action paved the way for creation of a new Western Pennsylvania Synod which will include West Virginia congregations as well as Augustana and Suomi Synod churches in the present Pittsburgh Synod territory.



PRESIDENT HANKEY

MEETING a long-felt need, the synod approved purchase by the Lutheran Student Foundation of a property for a student center at 4313-15 Forbes Street in Pittsburgh. The synod will underwrite 80 per cent of the \$85,000 cost, the remainder to come from other Lutheran bodies.

A record budget of \$1,668,146 was adopted, calling for a minimum of \$20.50 per communing member. The delegates also accepted a Lutheran World Action quota of \$42,403 (*turn to next page*).



DR. WERNER

MR. KEEHNER

MRS. HIMMELMAN

Three laymen of the synod were honored for their work in the church. They are Dr. Robert Werner, member of English Lutheran Church, Zelienople, active in the church council and superintendent of the church school, a trustee of Thiel College; Alfred Keehner, lay reader in Bethel Church, Pittsburgh, and president of the Lutheran Church Extension Society of Allegheny County; and Mrs. G. Lawrence Himmelman, active in the women's programs of congregations, conference and synod. Wife of the former synod president, her three sons are also Lutheran ministers.

The convention set a rule that synodical institutions planning for new buildings and improvements must submit such proposals to the synod, so that budget provisions can be made.

Dr. A. Howard Weeg, president of the Illinois Synod, was the ULCA representative. Dr. Walden M. Holl, of Johnstown, was the preacher at the morning devotional sessions. Dr. William C. Hankey, elected at the 1960 convention, officiated for the first time as president.

Thirteen young men were ordained, including a Negro, Emmanuel Barrett. Mr. Barrett is a member of Calvary Church, Arnold, Pa., and was formerly a Baptist minister. He has been called as assistant pastor of Tabernacle Church, Philadelphia.

ICELANDIC

St. Stephen's and St. James' Churches,
Winnipeg, Manitoba, Canada, June 11-14

Merger seen as opportunity

WINNIPEG, MAN.—By voting unanimously to ratify the merger agreement, the Icelandic Synod actually voted itself out of separate existence. Why?

The delegates recognized the impracticability of continuing as a small non-geographic synod, and that a new day has come when the Icelandic churches have not only the responsibility but the opportunity through the common use of the English language to proclaim the Gospel to all members of their various communities.

In the new Lutheran Church in America, the congregations of Icelandic background will take their places in five different synods in the United States and Canada. But the convention also decided to request the United Lutheran Church, at its closing convention in 1962, to grant the Icelandic Synod the privilege of becoming a special interest conference.

Dr. V. J. Eylands, acting synod president, in discussion preceding the 58-0 vote on the

The merger will mean assimilation of several small synods into larger ones. They include Icelandic, Wartburg, Nova Scotia, Mississippi, West Virginia, Kentucky-Tennessee and Georgia-Alabama.

merger, spoke of the fears that had been present when the synod joined the United Lutheran Church in 1940. He recalled that membership in the larger church had helped rather than hindered, to the point that the Icelandic Synod was never so strong in its history as at present.

"It is my expectation," he said, "that this wider merger will result in a further strengthening of our congregations."

Dr. Clemens H. Zeidler, president of Northwestern Seminary, was the ULCA representative, and described the activities of the various church boards and agencies. He also spoke at the laymen's breakfast.

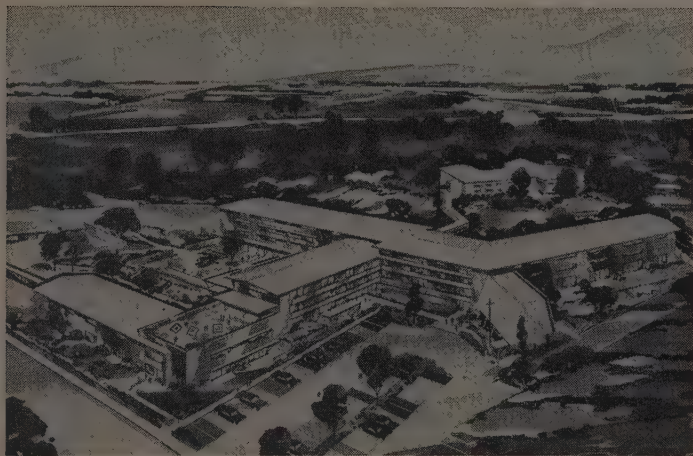
Pastor Robert Erickson reported on the work of the Canadian Lutheran Council. Church life in America and in Iceland was compared by Pastors Ingthor Indridason and Hjalti Gudmundsson, who were trained in the State Church of Iceland.

Of the numerous reports, the most stirring was that of the synod stewardship secretary, Raymon B. Vopni, who called for repentance in the synod for its failures.

"This synod did support God's work in the world to the extent of only 32.2 per cent of the least that was expected of it," the report stated, "and . . . I refuse to believe that this was the maximum of our faith and ability. Once again we have failed our Lord and Saviour Jesus Christ."

As a result, the convention unanimously agreed to "make a determined effort to meet the minimum benevolence requirements set out in our 1961 and 1962 budgets."

Dr. Eylands, pastor of First Church, Winnipeg, was elected president, and Pastor Norman B. Nelson, of Calvary Church, Seattle, was elected vice president. Other officers were re-elected.



Architect's sketch shows plan for Lutheran home project at Alhambra

Construction Begun on Alhambra Home for Retired Persons

By LOUIS F. MERTZ

LOS ANGELES — Groundbreaking service for the new Alhambra Lutheran Home for retired persons was held June 25 on the seven-acre hilltop site in Alhambra, just south of the San Bernardino Freeway.

The Rev. John Steinhaus, executive director of California Lutheran Homes, said the five-level structure will be completed late in 1962. Cost of the project is estimated at \$2.5 million. The Federal Housing Administration has issued a commitment of \$2,075,000 under section 231 of the National Housing Act.

The home will provide quarters with life care for about 150 men and women over 62 years old. Applications are now being received.

Taking part in the service were Dr. Carl Tambert, president of the Pacific Southwest Synod; the Rev. Orville A. Awerkamp, president of the board of the home, and Roger Williams, noted pianist.

BUDGET RECEIPTS for the first five months

of 1961 were \$30,000 (1 per cent) over the same period in 1960, synod officials report. This includes the ULCA apportionment, synod operating funds, and capital funds for California Lutheran College and Pacific Seminary.

LUTHERAN WELFARE SERVICE of Southern California has purchased strategically located property for its Los Angeles office. Since organization 15 years ago, the welfare service has used rented offices. Dr. Frederick A. Smith is the executive director.

NEGOTIATIONS are being completed by the Lutheran Church—Missouri Synod for purchase of a 246-acre college or seminary site near Oakland, Calif. The East Bay Metropolitan Utilities District has reported acceptance of the church's \$500,000 offer of the property near San Leandro. A \$6 million educational plant will be developed, but the exact type of institution will not be determined until the triennial convention of the Missouri Synod next June.

Religious Art Displayed By Savannah Congregation

By PAUL J. RENZ

ATLANTA, GA. — A religious art exhibit, including 60 paintings and other objects ranging from early Greek icons to modern altar ware, was on public display at the Parish Center of the Church of the Ascension, Savannah, the week of May 15. The Rev. Curtis E. Derrick is pastor.

The exhibit was arranged by the Art Interest Group of the church, of which Mrs. Mildred Stauffer is chairman. Among the works shown were paintings by local artists, as well as those of old masters.

During the same week the 1961 Ascension Lectures were delivered by Dr. Edgar S. Brown, Jr., executive director of the ULCA Department of Worship. One of the church's recognized authorities on liturgics, Dr. Brown spoke on the theological basis and practical application of worship in the Lutheran Church.



Painting is placed in art exhibit by Miss Elizabeth Howard and Mrs. Mildred Stauffer

Community Groups Helping Prepare for Desegregation

"OASIS," the Organization Assisting Schools in September, is helping to prepare Atlanta for desegregation of the 11th and 12th grades under the plan approved by the Federal Court.

Dr. John Letson, president of the Atlanta school system, said: "The goals of all must be to accomplish peacefully and with dignity what we are required to do. Anything less will not change the ultimate result, but will exact a terrible price that will not be paid in full for a generation."

Civic and service clubs, religious and youth serving organizations, are part of the setup designed to prepare the atmosphere. Neighborhood discussion groups of from 12 to 20 persons are being planned from now through August.

THE STEWARDSHIP SUPPER at Peachtree Road Church, Atlanta, honoring the confirmation class of 18 young people, turned into a surprise for the pastor, Dr. Paul Renz. After the address by Dr. Raymond D. Wood, synod president, gifts were presented to Dr. Renz for the 25th anniversary of his ordination. He has served the congregation since 1953, following ministries in Indiana and Ohio.

DEDICATION of Faith Church, Savannah, was held on June 18 with Synod President Wood conducting the service. The pastor is the Rev. Paul Hefley.

GROUND WAS BROKEN June 25 for the new parish building of Ascension Church, Augusta, Ga. Dr. Wood took part in the service with Pastor John H. Ohsiek, Jr.

THE REV. GEORGE A. WEST, of Trinity Church, Marietta, was elected president of the Lutheran Pastors' Association of the Atlanta area. Pastor William Howell, St. Timothy's Church, Forest Park, is the new secretary.

THE STATESBORO, GA., mission has been closed. Pastor Ronald E. Miller has gone to develop a field at Casselberry, Fla.



Congregation at organization of Our Saviour, Pequannock, fourth New Jersey mission in 1961

Synod's 154th Congregation Is Our Saviour, Pequannock

By RALPH I. SHOCKEY

TRENTON, N. J. — Our Saviour Church, Pequannock, is the fourth mission to be organized in the New Jersey Synod during 1961. It is the 154th congregation, and has 85 adult and 101 baptized members.

The organizational service was conducted by Dr. Edwin H. Knudten and the Rev. Howard A. Lenhardt. The Rev. John A. Bindler is the BAM developer for the area.

ELECTING OFFICERS of the Lutheran Pastoral Association of Camden and Vicinity board the Kitty Hawk, at the Philadelphia Naval Yard, was a unique experience. The group toured the new \$280-million aircraft carrier under the direction of the ship's senior chaplain, the Rev. Ross H. Trower, ULCA pastor.

The Rev. Hiram Trostel, of Woodbury, was elected president; the Rev. George T. Carver, of Pennsauken, vice president; and the Rev. Peter Fish, of Delaware township, secretary-treasurer.

GOOD SHEPHERD CHURCH and Calvary Presbyterian Church of Florham Park are co-operating in the vacation church school program this summer. The school will also serve Puerto Rican and Negro children from Hoboken, attending the Fresh Air Camp in the area.

Groundbreaking ceremony for the first unit of Good Shepherd Church, Florham

Park, was held recently. The new \$135,000 unit will consist of a chapel and six-room educational wing with office space.



Ground broken for Florham Park first unit by Pastor Strockbine (left) and Dr. Henry

The congregation had been worshipping in a renovated Presbyterian church since 1956. The Rev. C. Paul Strockbine, pastor of the church, was assisted in the service by Dr. Karl S. Henry, secretary of survey and research of the Board of American Missions.

200,000 in Brooklyn and Queens Sunday School Parade

By PAUL VALENTINER

NEW YORK — Sunday school children, 200,000 strong, tramped the streets of Brooklyn and Queens for the 132nd time June 8.

They were celebrating the founding of Brooklyn's first Sunday school, in 1816 in what has been termed the "largest mass Protestant demonstration in the world."

Public schools are always closed for the event and nearly a million spectators line the streets annually to watch the youngsters march. Officially it is the Anniversary Day Parade of the Brooklyn Sunday School Union, but everybody calls it "Brooklyn Day."

The community is divided into 30 huge divisions and the Sunday schools within prescribed boundaries participate in Division Parades. Staggered starting times during the afternoon allow reviewing officials to move from one parade to another and review them all.

Prior to the marching, services are held in churches throughout the borough. Special folders are provided and all 540 participating Protestant Sunday schools use the same worship program.

When the benediction is pronounced, banners are pinned across children's chests,

flags are unfurled, bands begin to play, gaily decorated floats emerge from hiding places and an army of city police guides the contingent from the church to its place in the line of march.

Where distances are too great for little feet, participants ride buses to and from the parade. Afterwards, most schools provide the marchers with an ice cream treat.

Visitors are invariably impressed with the Christian emphasis so evident in the parades. The announced purpose is, to proclaim Christ and to give visual testimony of faith in him. This year's theme was "Christ, the Power of God."

Occasionally a Sunday school may get a little too enthusiastic. Several years ago officials were forced to announce that no abbreviated costumes or rock 'n roll music would be permitted.

Parade activity in Queens has not reached the proportions it has in Brooklyn, but there they have not been at it as long. As Brooklynites migrated to Queens they carried in memory of the observance with them and gradually built up an enthusiasm for Anniversary Day there. Each year brings a large demonstration in the sister borough.

Poughkeepsie Church Dedicates First Unit Building on New Site

POUGHKEEPSIE, N. Y. — A week of special events marked the dedication of the new educational building at St. John's Church, the Rev. William Fuhlbruck, pastor.

This is the first unit built on a new site, purchased as part of the congregation's current expansion program.

Dr. Alfred L. Beck, president of the New York and New England Synod, preached.



New educational building of St. John's Church, Poughkeepsie

Newsmen to Quiz Dr. Fry On Special TV Program

NEW YORK—Dr. Franklin Clark Fry, president of the United Lutheran Church in America, will appear on the July 9 "Frontiers of Faith" television program.

He and Dr. James E. Wagner, co-president of the United Church of Christ, will be questioned by a panel of newsmen on the question: "Is Christianity standing up to communism?"

The program is one of a special series on "The Press and Clergy" being presented over the National Broadcasting Company TV network. Produced in co-operation with the National Council of Churches, it is scheduled Sundays at 1:30 P.M. (EDT).

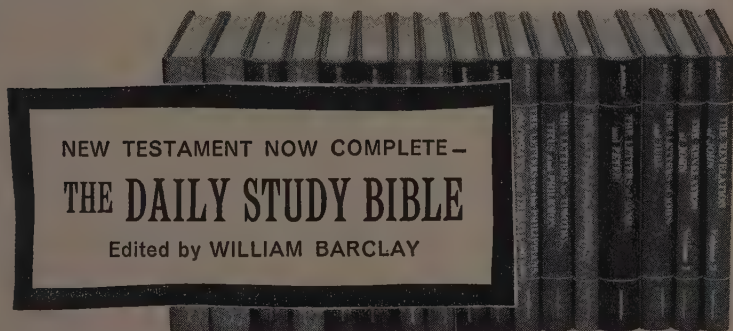
Dr. William Lazareth, professor of systematic theology at Philadelphia Seminary,

and Dr. John C. Van Dyk, dean of St. Paul's Episcopal Cathedral in Oklahoma City, Okla., who is also a chemist, will appear on the July 16 program. They will be questioned on the topic: "Does science threaten belief in God?"

Building to Be Renovated For Lutheran High School

NEW YORK—Lutherans in Queens and Brooklyn will seek \$500,000 in November for establishing the Martin Luther High School in permanent quarters.

Recently the Lutheran High School Association of New York City purchased a former public school building in Maspeth, L. I., at public auction. It is planned to renovate this school and have it ready for occupancy in 1962, the school's third year.



With the publication of the following three volumes, the entire New Testament is now available in Dr. Barclay's original translation — together with his brilliantly enlightening commentary on each passage.

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Elected to Synodical Board in Iowa at recent Des Moines convention were (l. to r.): Pastor Charles Witt, Postville, vice president; Pastor Norman Ullestad, Bettendorf, secretary; Pastor Arthur M. Simonsen, Des Moines, clerical member; Roland Fagre, Estherville, lay member.

Retreat for Pastors Set At Iowa's Lakeside Camp

By ALFRED J. BEIL

DES MOINES — Pastors of the merging synods in Iowa will hold the second annual retreat at Lutheran Lakeside Camp, Aug. 29-Sept. 1. The Iowa JCLU Committee on Conferences has asked the United Lutheran Synod in Iowa to assume responsibility for the three-day program.

The committee of presidents responsible for the program is composed of Pastors Alfred J. Beil, Cloy Miene and Cranston Gesell. The program will include addresses by a church leader from abroad, lectures by a seminary professor, a book review workshop, and two sessions to hear reports from Iowa JCLU committees.

Camp Dedication on July 4

JULY 4 was the date scheduled by the United Lutheran Synod in Iowa for dedication of Lutheran Lakeside Camp. Pastor Russell Olson, chairman of camp development, was to be master of ceremonies, and Dr. Alfred J. Beil, synod president, in charge of the dedication.

Pastor Arthur M. Simonsen, chairman of the camp finance committee, said the dedication offering goal was set at \$20,000. All congregations have been asked to contribute to the fund.

The synod purchased the 133-acre farm with a half-mile shoreline on East Lake Okoboji for \$60,000 in 1957. Since that date the camp development committee has invested \$200,000 for the erection of a dining hall and cabins to accommodate 100 campers. The development program will continue as funds are available to provide facilities for 300 campers per week.

Canadian Lutheran Council Names Monk Welfare Head

WINNIPEG, MANITOBA — The Rev. Clifton L. Monk, of Winnipeg, has been elected the first full-time welfare leader for Canadian Lutherans. The Canadian Lutheran Council's executive committee appointed him executive secretary of the council's Division of Welfare, effective late in September.

Since 1947 Pastor Monk has been executive secretary of Canadian Lutheran Work Relief. This agency for all Canadian Lutherans has shipped to refugees more than eight million pounds of food, clothing and drugs, valued at more than \$3 million. It also has helped 23,000 immigrants come to Canada with travel loans exceeding \$1 million.

Appointment of a welfare executive grew out of a study conducted by Harold J. Belgium, of Minneapolis, on the future role of Lutherans in Canadian social welfare. It was decided a full-time director was needed.

Church Men Raise Funds To Send Hogs to Japan

By ARNOLD H. KAITSCHUK

CHICAGO — Lutheran Church Men of the Southern District of Illinois are busy with a "Pig Project." They are raising \$600 to ship nine Landrace hogs to a rural district in northern Japan, where a former kamakazi pilot named Sasaki, converted to Christianity, is guiding a colony of war refugees in agricultural development.

Originally the project was to provide a registered heifer, but it was decided to send hogs instead, since the people's present need is for meat.

New Life Mission in Burlington

A NEW LIFE MISSION workshop was held June 9-11 at Bethany Church, Burlington, Iowa, directed by the Rev. Dana Johnson, associate director of evangelism in the ULCA Board of Social Missions. Data collected in a congregational self-study project earlier this year was analyzed.

Meanwhile, Pastor Earl Meissner reports church attendance has increased and an ongoing evangelism program is in operation.

EMMANUEL CHURCH, Racine, Wis., has discontinued its second Sunday school session because fewer children attended worship services, held at the same time. A major effort is being made to increase attendance at services by the younger members. A three-year catechetical program will be introduced. The Rev. E. W. Belter is pastor.

PEACE CHURCH, Chester, Ill., has cleared the debt on its building, enlarged and re-decorated in 1953. The parsonage will be renovated this summer. The Rev. O. M. Meyer has been pastor for more than 20 years.

TRINITY CHURCH, Edgerton, Wis., dedicated its new church June 18. Dr. R. R. Belter, synod president, preached. The pastor is the Rev. Ronald Schlittler.

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Rev. Jerry Moe

Tel. Husbands Bosworth 257

Corby, Northamptonshire (Midlands):

St. Paul's, Stuart Road (Town Center)

6 P.M.

Rev. Wayne C. Stumme

Tel. 3980

Birmingham: Edgbaston Church,

Francis Road

3:30 P.M.

Rev. A. Monstovics, 170 Hagley Road

Tel. Edg 3096

N. IRELAND

Belfast: Lutheran Church,

137 University Street

11 A.M.

Rev. David C. Hoecker

Tel. 28320

NORWAY

Oslo: The American Lutheran Church,

Ingeniørnes Hus, Rosenkrantzgatan

10 A.M.

Rev. George Aus, Dalsveien 46,

Stemdal

GERMANY

Berlin: St. Annen Church, Dahlem Dory

8:30 A.M.

Rev. Frederick Otto, 88 Clayalle,

Berlin-Dahlem

Garmisch-Partenkirchen (Bavaria):

Garmisch Lutheran Church

10:45 A.M.

*Dr. Henry W. Opperman

Oberammergau (Bavaria):

Lutheran Church

8:15 A.M.

*Dr. Henry W. Opperman

Ramsau (Bavaria): Lutheran Church

9 A.M.

*Dr. George W. DeLawter

Berchtesgaden: Lutheran Church

2 P.M.

*Dr. George W. DeLawter

SWITZERLAND

Geneva: The Evangelical Lutheran Church,

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11 A.M.

Rev. Lowell Albee, Jr., 18 Rue Dancet

*American Tourist Pastors

July 1-August 15

The Ericksons Commissioned for Formosa Mission Service

MILWAUKEE, Wis.—The Rev. and Mrs. Douglas E. Erickson were commissioned for mission service in Taiwan (Formosa) at a service June 4 in Incarnation Church, Milwaukee.



At commissioning, from left: Dr. George McCreary, Dr. Paul Graf, Mrs. Joan Erickson, Pastor Douglas Erickson, A. B. Strom

Taking part were Dr. George B. McCreary, assistant to the president, Northwest Synod; A. B. Strom, treasurer of the Board of World Missions, Augustana Lutheran Church, and Dr. Paul L. Graf, president of the ULCA Board of Foreign Missions.

Pastor Erickson served as a ULCA missionary in China from late 1946 to 1950. Leaving Communist China in August 1950, he met Mrs. Erickson in Hong Kong. She had been a Methodist missionary from England in central China. They were married in England in 1952, and were assigned in 1953

to Malaya, among the first Lutheran missionaries in that land. They returned in 1957.

Pastor Erickson served since January 1958 first as associate pastor and later as pastor of Incarnation Church.

The Ericksons will visit relatives in California before sailing for Taiwan early in August.



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12:10 p.m., 12:40 p.m.

Aid for Church Colleges

MINNEAPOLIS, MINN.—Business and industry contributed \$412,623 to 14 Minnesota church-related colleges through the Minnesota Private College Fund during the year that ended April 30. Seven of the colleges are Protestant and seven Roman Catholic.



IN MIAMI, FLORIDA

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9:30 and 11 A.M.

MICHIGAN

Sturgis Mission Becomes St. Timothy Congregation

By RAYMOND A. HEINE

DETROIT — St. Timothy Church, Sturgis, was organized as a congregation on June 11, with 97 baptized and 62 confirmed members. There were 139 at the service, at which Dr. Frank P. Madsen, synod president, preached. The Rev. Herbert Lindewurth, the mission developer, has been called to serve as the first pastor. Nine pastors from neighboring ULCA congregations in Michigan and Indiana attended the organization day dinner.

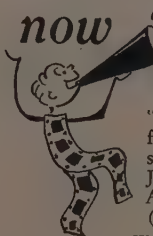
TWO NEW mission fields were entered in June. The Rev. Robert Brigham started as mission developer in Warren Township on June 1 and the Rev. George Stegmeier began work in Farmington on June 7. Both of these parishes are in suburban Detroit.

MISS VIRGINIA HARTZ, a 1961 graduate of Wittenberg University with a degree in Christian education, will be the fourth person from Holy Communion Church, Detroit, in four consecutive years to enter full-time service in a church vocation.

Called by the Board of American Missions as a parish worker, she will be commissioned in her home church on July 16 with Dr. Alfred G. Belles, pastor, and Dr. Robert Remsberg, head of the philosophy

department of Wittenberg, participating. Her first assignment will be in Brunswick, Ohio.

GOOD HOPE CHURCH, Garden City, the Rev. George Volkmar, pastor, dedicated a new religious education unit on June 18. The addition includes six classrooms and the church office. It was built at a cost of \$68,000. President Madsen delivered the dedication sermon.



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Negro Associate Pastor Named To White Methodist Congregation

DETROIT—First appointment of a Negro minister as an associate pastor of white Methodist congregation here was announced by Bishop Marshall R. Reed.

The Rev. Woodie W. White, of New York, has been assigned to the East Grand Boulevard Methodist Church. The Rev. J. P. Pumphrey was named as the white pastor. The church is in an area populated by many Negroes.

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PENNSYLVANIA

Germantown Home Board Honors Retiring President

PHILADELPHIA, PA.—The Germantown Lutheran Home for Orphans and Aged honored its retiring president, Frederic G. Krapf, and Miss Dorothy Kleitz, a trustee who also is retiring, at a testimonial dinner.



Miss Kleitz and Mr. Krapf (center) examine citation with Dr. Harrison and Mr. Patrick

Both were given citations for their long and faithful service. Mr. Krapf had served on the board continuously since 1937 and was elected president in 1946. Miss Kleitz was on the board for 12 years, and was chairman of the admissions committee.

Sister Pauline Gigl, matron of the home, was given an all-expense trip to California in consideration of her 25 years of service.

William H. Patrick, Jr., board vice president, was elected president to succeed Mr. Krapf.

Philadelphia Seminary Women Elect Mrs. Wagoner President

PHILADELPHIA—Mrs. Claude B. Wagoner was re-elected president of the Women's Auxiliary of Philadelphia Seminary.

Other officers: Mrs. William Nye, Mrs. George F. Harkins and Mrs. Walter Maier vice presidents; Mrs. Leonard Good, recording secretary; Mrs. Andrew Leach, corresponding secretary; Miss Edna Reardon, financial secretary, and Mrs. Allen Stone, treasurer.

The campaign for funds to endow a chair honoring Dr. Luther D. Reed is one-third completed, it was reported. Present membership of the auxiliary is 16,235.

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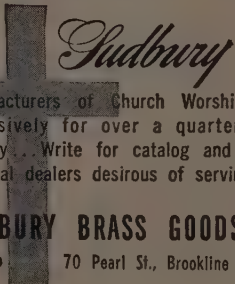
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San Francisco Convention Set for New Luther League

CHICAGO—San Francisco has been chosen for the constituting convention next year of what will be one of the largest Lutheran youth groups in North America.

A committee which is planning the merger of the youth organizations of four Lutheran church bodies announced here that the first convention of the Luther League of the new 3,250,000-member Lutheran Church in America will be held in August, 1962. The dates and place will be announced shortly. The Luther League's constituting convention will follow by two months the merger of the Augustana, American Evangelical, Finnish Evangelical (Suomi Synod) and United Lutheran Church in America into the Lutheran Church in America.

A SPOKESMAN said delegate strength of the four merging youth auxiliaries will be announced in the near future.

He said the decision to hold the constituting convention in San Francisco was prompted by an invitation by representatives of the West Coast constituency of the merging church groups.

The new Luther League will have a membership of considerably larger than 100,000 young people in the United States, Canada and the Caribbean.

The youth organizations which will make up the Lutheran Church in America's Luther League are the ULCA's Luther League of America, the Augustana Luther League, the American Evangelical Lutheran Youth Fellowship, and Suomi Synod Luther League.

Joint planning groups comparable to the one arranging the Luther League convention are also engaged in working out details for the new men's and women's organizations. Both the adult groups will also meet in constituting conventions next year.

500 to Attend LLA Schools

LUTHER LEAGUE OF AMERICA, the ULCA auxiliary, will sponsor two schools for its members and leaders at colleges, universities

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and summer camps in six states during the next two months.

The Rev. Arthur Bauer, executive secretary, said the two schools—known as league training schools and youth workers' institutes—will be attended by approximately 500 Luther Leaguers and leaders.

The following schedule was announced:

Camp Mar-Lu-Ridge, Jefferson, Md., July 2-8; Upsala College, East Orange, N. J., July 16-22; Susquehanna University, Selinsgrove, Pa., July 16-22; Newberry College, Newberry, S. C., July 23-29; Thiel College, Greenville, Pa., July 23-29; Muhlenberg College, Allentown, Pa., July 23-29; Illinois Normal University, Bloomington, Ill., Aug. 6-12, and Pacific Lutheran University, Portland, Wash., Aug. 6-12.

Dr. Strempe Resigns Post In Higher Education Board

NEW YORK—Dr. Vernon L. Strempe, associate secretary of the Board of Higher Education, has resigned to join the faculty of Central Seminary, Fremont, Neb., effective Dec. 31.

Since 1953 Dr. Strempe has developed and administered the board's Christian vocational guidance program, helping to recruit candidates for church occupations.

He will become a member of Central Seminary's department of practical theology next January. His field is in pastoral counseling.

A native of Jesup, Iowa, Dr. Strempe is a graduate of Wartburg College and Seminary, Waverly, Iowa. He has a master of arts degree from the University of Wisconsin

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and a doctor of philosophy degree from Boston University.

Before entering general church work, he served parishes in Madison, Wis., and Ashland, Neb. From 1951 to 1953 he was director of the LWF service to refugees program in Munich, Germany.

Counseling Bereaved Persons

PHILADELPHIA—Dr. Granger E. Westberg will lead a conference on counseling bereaved persons at Lankenau Hospital on July 6. It is open to all pastors and lay people who visit and counsel with the bereaved.

Dr. Westberg is associate professor of religion and health at the University of Chicago. The conference is sponsored by the Philadelphia Lutheran Deaconess House and School, Gladwyne, Pa.

—CHANGES OF PASTORATE—

CANADA

EDERMA, BRUNO I. From Reformation Church, Absecon, N. J. To Highland Creek, Ont., mission developer.
HENKEL, ROBERT L. From Our Saviour Church, Eugene, Ore. To Brockville, Ont., mission developer.

FLORIDA

MILLER, RONALD E. From Statesboro, Ga., mission developer. To Casselberry, Fla., mission developer.

GEORGIA-ALABAMA

EPTING, EUGENE L. From Advent Church, Doraville, Ga. To St. James' Church, Brunswick, Ga.

MARYLAND

BISCHOFF, RUDOLPH. To Luther Memorial Church, Baltimore, assistant pastor.

NORTHWEST

FLOE, GLEN M. From Reformation Church, Milwaukee, Wis., assistant pastor. To Tanners Lake (St. Paul), Minn., mission developer.

PENNSYLVANIA MINISTERIUM

WEISS, HAROLD S. From Tom's Brook Parish, Va. To St. Paul's Church, Fleetwood,

PITTSBURGH

CANIS, ROBERT P. To Grace Church, Youngstown, Ohio.

ROCKY MOUNTAIN

ANDERSON, EDWIN C. From Holy Trinity Church, Las Cruces, N. Mex. To Carlsbad-Artesia, N. Mex., mission developer.
SHANDRICK, ALBERT J. To Zion Church, Trinidad, Colo.

DECEASED

ZEB TREXLER, 71, former president of the Brotherhood of the United Lutheran Church in America and long a stewardship leader of the church, died June 21 at his home in Concord, N. C.

An automobile sales executive for 20 years, Mr. Trexler decided in 1941 to give full-time service to the church. He became field secretary of Lenoir Rhyne College, Hickory, N. C., and served in that post until 1947. Then he became associate secretary for stewardship of the ULCA and a staff executive of the Lutheran Laymen's Movement for Stewardship, which supports the stewardship promotion program of the church. He retired in 1958.

Long active in men's work, he was elected president of the Brotherhood (now United Lutheran Church Men) in 1946, and served for two years. In St. James' Church, Concord, he was a councilman, a choir member, chairman of the music committee, chairman of the Boy Scout committee and a Bible class teacher. He had been president of the Brotherhood in congregation, district and synod, and served a term as member of the Board of Publication, ULCA.

Mr. Trexler was educated at Crescent (N. C.) Academy, and Mt. Pleasant (N. C.) Collegiate Institute, working his way as a bell ringer, library assistant, and finally librarian. For ten years after graduation he taught school and served as a principal. He also studied at the University of North Carolina.

Dr. Henry Endress, ULCA stewardship secretary, recalled that Mr. Trexler had led the North Carolina Brotherhoods in raising

a \$100,000 church extension fund, and made the synod Brotherhood an effective working unit.

"When he joined the staff of LLM he gave that same type of leadership to the stewardship of the whole church," Dr. Endress said.

Mr. Trexler is survived by his wife, Eloise Elizabeth; a son, Z. B. Trexler, Jr., of Atlanta, Ga.; and a daughter, Mrs. Frank Efird, whose husband is pastor of St. John's Church, Salisbury, N. C.

Funeral service was conducted June 23 in St. James' Church, Concord, by the pastor, the Rev. George R. Whittecar. Burial was in Oakwood Cemetery.

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CLERGY—FACULTY and FAMILY PLAN

THE WARWICK, deluxe hotel, 6th Avenue & 54th Street, New York, offers pastors and college faculty members and their families a special rate of \$5 a night per person, children under 14 free, for NYC summer festival July through September 18. You will have large airconditioned room equipped with TV and radio. Deluxe meals at sensible prices. Midtown location near Church House, churches, theaters, shopping, transportation. Managed by Erwin H. Schlicht, Lutheran layman. Circle 7-2700. Teletype 1-3014. Where many Lutheran boards, committees, and LLM meet.

IN CONCLUSION

NORMALLY you wouldn't expect the decisions of the U.S. Supreme Court to be of special interest to a magazine like ours. We are concerned with news of the churches and with religious matters.

This year, however, decisions with religious implications seem to be a specialty of the Supreme Court. Earlier this year the nine justices ruled on Bible reading in public schools and on the right of states to enforce Sunday observance. Last month the court issued long-awaited rulings about the right of a state to ban birth control information and about the need for taking a religious oath to obtain a public office. (*See pages 7 and 8.*)

Summing up the results of these four rulings in a very general way, we could say that the Christian churches benefited from two and may have been hurt by two others.

THE RULING upholding Sunday laws must be gratifying to most of us. However much we dislike legalism and however strongly we proclaim that people should worship without any compulsion, it stands to reason that the closing of commercial activities on Sunday is an asset to the churches. A wide-open Sunday with business as usual would cut into church attendance. There might be enough folks sincerely eager to worship to crowd the churches on Thursday night or whenever substitute services were held, but the loss of Sunday's "community at rest" would be a heavy blow.

Indefinite though it was, the Bible-reading decision which returned the case to the state courts ought also to please those of us who are eager to keep some mention of God in our schools. The reading of a few verses of the Bible at

the start of the school day is an inconsequential exercise, but the fact that God's Book can be kept in a public school classroom along with all the other books has some meaning. We have not yet given over our entire educational system to godless secularism.

ON THE DEBIT side was the court's refusal to hear an appeal against Connecticut's strict birth control ban. The law had become a source of severe Protestant-Roman Catholic friction, with the state's Roman Catholic hierarchy strongly encouraging their legislators to keep it on the books. The division in the Supreme Court was indicated by the fact that six different opinions were written by the nine judges, with the decision coming on a 5-4 vote.

More distressing than the decision was the reason given for it. The law wasn't being enforced and therefore isn't hurting anyone, the majority judges said. Such a statement seems to encourage law-breaking and sounds like an echo from the old Prohibition days. Are citizens free to break bad laws, just so long as they don't get caught or punished? That seems to be the court's opinion.

The final decision, permitting a man to become a notary public in Maryland even though he is an atheist, seems trivial enough. Obviously, anyone must have the right *not* to believe, if he chooses. However, in striking out a religious test for a minor office, the court has opened the way for an atheist to become a judge or even President. For a man who does not believe in God to head a land whose motto is "In God we trust" may seem a strange contradiction, if ever it comes to pass.

—ALBERT P. STAUDERMAN

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